The Christian Union

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LYMAN ABBOTT, EDITOR.

THE OUTLOOK.

The adoption of the Government Church bill by a vote of 225 to 107 indicates that a considerable part of the German people are quite as ready to go to Canossa as Bismarck himself. Early in the spring, when it became evident that negotiations with the Vatican were likely to be fruitless, Bismarck abandoned the diplomatic attack and had recourse to legislation. The Falk laws are the principal cause of disagreement between Berlin and Rome, and it was announced that some modification of these laws would be made; but so late as the beginning of last month Liberals were led to believe on official authority that only features of the laws that were obviously objectionable would be modified by legislation. Before the bill appeared the attempt to win the support of the Liberals had failed, and the Liberals were not surprised when on its appearance it was found to contain six clauses instead of one, and to embody modifications of the law and concessions to Rome altogether inconsistent with the policy and attitude of the German government. As the bill now stands the Catholic bishops can hereafter appoint candidates to priestly offices without notifying the government authorities, so that practically the control of the church machinery passes from the hands of the government; the ecclesiastical court ceases to be the ultimate tribunal to which the Catholic clergy may appeal, a further appeal may now be made to the Minister of Public Worship; and, what is very important, missionary priests can hereafter administer the sacraments in parishes whose priests have been forbidden by the civil authorities to officiate. The reservations originally in the bill, and by which the government sought to maintain a certain control of church matters, have been removed, and as the bill now stands it embodies so decided an Ultramontane victory that it is not surprising that the Pope has congratulated the clerical members on their success. After years of struggle the Papacy has almost recovered the power in Germany which the most audacious statesman in Europe had wrested from it. It is a singular illustration of that vacillation and uncertainty which has characterized Bismarck's recent politics.

The last issue of the "Christian World" contains an interesting account of a very significant meeting in London to inaugurate the change of Cassell, Petter & Galpin, the well-known book publishing house, into Cassell & Co. (Limited). The significance of the meeting lies in the fact that it celebrates the conversion of a very successful private enterprise into a co-operative experiment on a large scale and under most favorable auspices. It is a little over thirty years ago that Mr. John Cassell, himself a Lancashire carpenter, launched out into some literary ventures the object of which was the improvement of the working classes, to which he himself belonged. A man of immense vigor both of mind and body, intensified by a moral earnestness which made him a platform orator of no small power on moral and religious themes, he built up a business which soon became too large for his own unaided management. Messrs. Petter and Galpin, who were practical printers, became associated with him; the business grew; and the immense establishment in Belle Sauvage-yard, the largest printing and publishing establishment in London we believe, was the result. Branches were established in New York and Paris; the original idea was, however, still adhered to: that of providing a useful literature for the plain people, though by no means a literature "cheap or poor," for Mr. Cassell seems to have believed from the outset that nothing but the best was good enough to meet the popular want. Mr. Cassell, the founder, has died, Mr. Petter has resolved to retire, and Mr. Galpin, adhering to the original ideal, the betterment of the condition of the workingmen, has extended it to the organization itself, which he has made co-operative, retaining, however, a supervision. Shares in the company as reorganized have been purchased by workmen in the establishment to the amount of $200,000, divided among 300 holders. Mr. Forster, M. P., made the address of the evening, which was one of warm indorsement of the principle and sanguine hope for its success. That the remedy for monopoly is co-operation we have no doubt; but the workers in society have a long road to travel before they can reach it. England is already in advance of America in her experiments in this direction; not only an extensive trade, but some large cotton mills are carried on in England successfully on the co-operative principle; and the public, which already owes to the house of Cassell & Co. a large debt for its services in elevating popular literature, and popularizing elevated literature, will owe them a still larger debt if they succeed in demonstrating the practicability of co-operation in the intricate and difficult operations of a great publishing house.

Wolf! Wolf! Wolf! But on examination it proved to be no wolf, only a harmless little field-mouse. We want nothing so much as a daily press more anxious to tell the exact truth than to create a sensation. One would have imagined, to read some of their utterances for two weeks back, that Europe was systematically emptying her poor-houses into the United States, which was in danger of becoming a very Bethesda for the halt, the lame, and the blind of other lands. The English government has undoubtedly aided some of its Irish subjects to come to America, and as they make, apparently, very poor British subjects, and generally make very good American subjects, all three gain by the exchange, and no harm but much good is done. But it has officially denied in Parliament that it has ever authorized or sanctioned the sending over of a single pauper; and until we get some better evidence to the contrary than Lord Randolph Churchill in Parliament and the managers of the Irish Convention in the United States we may rest easy. Doubtless private charity in some cases, and local official cunning in others, has shipped some paupers to our shores; but investigations so far indicate but very few instances of this description, and as our Collector and Emigrant Commissioners have abundant authority to prevent such paupers from landing, and as the steamship companies may be counted on as unwilling to carry them back for nothing, it is certain that a very moderate degree of vigilance at the ports of New York and Boston will suffice to prevent any wholesale shipment of European paupers. The truth is that the Irish party in this country and in England is interested in making a noise on this subject just at the present time, and it can always be counted on to do that with admirable efficiency. The general character of immigration to this country was never so high as at the present time, which is bringing us thousands of men of brain and muscle to add to the nation's wealth, and very few limp and nerveless specimens of humanity liable to become a burden to the nation's charity.

Every college commencement season makes valuable additions to the thought of the age, sometimes in the form of a really new addition to our stock of either thought or knowledge, sometimes in what is equally valuable, a reanimation of an old discussion, and sometimes in what is practically more valuable than either, a reaffirmation of old truths liable to be dimmed, if not eclipsed, by current discussions on pseudo discoveries, as the eternal stars by a shower of brilliant but evanescent meteors. To the second class belongs Charles Francis Adams's address before the Phi Beta Kappa at Harvard; to the third Dr. R. S. Storrs's address at Union. An attack on the classics is nothing new; it is new coming from a Harvard graduate, and an Adams. Mr. Adams proposes to take Greek out of the college curriculum, leaving it wholly an "optional," and allowing the student to substitute for it French and German. He would retain Latin, because it is comparatively simple, "it is the mother tongue of all southwestern Europe, and it has been adopted in scientific nomenclature. He might have added that, from its orderly and systematic character, it is of all languages the one best fitted as an instrument for acquiring a scientific knowledge of all language, with its branches, grammar and rhetoric. "Unlike Latin, Greek is a very difficult language. Unlike it, too, apart from the access Greek affords when thoroughly mastered to perhaps the noblest of literatures, it is a language which has no modern uses. Not only is it a dead language; it bears no relation to any living speech or literature of value." He emphasizes his condemnation by his personal experience, declaring emphatically that he has been actually incapacitated from properly developing his own specialty—a consideration of the problems presented by the railroad system of the country—by the sins of omission and commission in his education, chief of which he regards the time wasted on Greek. It is a significant fact that the two dailies of New York city most literary in their character, the "Tribune" and the "Evening Post," both indorse in the main Mr. Adams's views, and approve his recommendation. All three, however, seem to be oblivious of the fact that many of our colleges provide for just such a course as Mr. Adams calls for, in which Greek is omitted, and the sciences take a first and the classics a second place. They also ignore the fact that the avowed object of college education is not to prepare men for special vocations, but to furnish the country with a cultured and educated class, who must prepare for their special work by other courses of study. America is far more likely to be well provided with specialists than with men of broad and generous culture. Whether the college course is the best adapted to this end is a fair question; we rather think it is not; but it is not answered by showing that Greek does not prepare a man to discuss the railroad problems of the present century. Of Dr. Storrs's address on Manliness in the Scholar, a part of which we shall give our readers next week, it must suffice to say that we heartily agree with him in the emphasis which he

puts upon the importance of old truths—"old as the race, and still as unwasted in their spiritual supremacy as is the sunshine by all the eyes that have felt its blessing"—and upon religious faith as indispensable not only to great deeds, but to large, profound, and truly manly scholarship. And both truths need emphasis to-day in the American passion for the new, and for secular and temporal glitter.

We should not allude to the sickening revelations connected with the tardy discovery of the horrible murders perpetrated by the so called Dr. Hathaway on babes unborn, and perhaps babes born as well, if they simply afforded a new illustration of the abysmal depths of degradation into which human nature can descend. Such monstrosities as this practitioner of eighty years of age, who, if the testimony of his wife may be believed, actually used the flesh of his victims as food for his dogs and their bones as fuel for his kitchen fire, belong to the world's history only as curious anomalies in nature belong to science. The Christian Union is not, and the press never ought to be, an anatomical museum of moral deformities. But in this case the innocent victims of this extraordinary *auto-da-fé* were furnished by mothers and fathers, who appealed to science to destroy the offspring whom natural affection should have guarded at the hazard of life, and whom it was the highest function of science to bring into life and protect in life. The mere fact that such a horrible profession could have been carried on for so many years in a Christian city like Philadelphia, in which every murder of the hapless infant involved as a necessary accessory its mother, indicates in Christian civilization a condition of things which would make us shudder if it had characterized ancient paganism. It means treachery by man toward woman, and treachery by woman toward childhood; and this not in isolated and exceptional cases, but on a scale so large as to give to the professional Thug a handsome income and to convert his cellar for years into a charnel house. How this crime of child murder is to be dealt with by pulpit and press—a crime in which Herod acts as but the instrument of Rachel's cruel purpose—it is difficult to say; but coupled, as it is, with the decrease of marriages, the diminution of homes, and the multiplication of divorces, it is one of the appalling facts in American civilization.

The Iowa Republicans indorse the principles of prohibition, and declare that it is the duty of the Legislature to submit to the people again the constitutional amendment prohibiting the liquor traffic, that they may have another opportunity to declare themselves upon it. This is manifestly both common justice and common sense, for since the people voted for prohibition and the vote was nullified by the blunder of the Legislature, it is clear that they should have another opportunity to declare themselves, that their will should not be set aside by incompetent Legislation. The Republicans in Iowa cannot be criticised for shirking this issue; though from the abstract of the platform before us we do not discover that it says anything on the more practical question whether the Legislature should pass prohibitory measures without waiting for a constitutional amendment. They also, falling into line with the Minnesota and the Ohio Republicans, declare in favor of protection to American industries. It is tolerably clear that the Republican party will be a protective party, adopting the old Whig policy; it remains to be seen whether the Democratic party will have enough courage of its convictions to avow the old Democratic principle of tariff for revenue only. In Ohio the Supreme Court has decided the Scott law, which lays a tax on the liquor business, to be constitutional, which may prove a political blow to the Democratic candidate for governor, ex-Judge Hoadley, who argued the case for the liquor interest against the constitutionality of the law before the courts. A defeated advocate of untaxed liquors ought not to be popular in—say the Western Reserve.

A correspondent criticises our paragraph on the killing of Dukes by Nutt, which he thinks should have justified if not glorified the homicide as the execution of a righteous judgment of an escaped criminal. He says:

"You admit that society not only neglected to do its duty, but inferentially by its verdict of acquittal actually erected a barrier in the way of young Nutt's discharging his duty, thus endeavoring to defeat both the divine and the civil law, and by this treasonable act forfeiting all of its delegated powers. And yet you do not quite dare to express the courage of your convictions (I don't mean this in a harsh spirit, but most kindly) and sustain Nutt for fear of—well, I don't know what; possibly that civilization may get a set back, or that somebody will take the law into their own hands who ought not to. Now, is it not best at all times to stand for the right? Results may for the time be sad, but for that we are not responsible. In the long run, right will win. When our courts become so corrupt that justice is defeated they should not be whitewashed but purified, and the individual who is grossly wronged by the courts should be sustained heartily and warmly when he rights the wrong and executes the divine law."

Our correspondent's position would certainly be specious, and perhaps sound, if there were no Divine Lawgiver as well as Divine Law: One who has said, "Avenge not yourselves; but rather give place unto wrath; for I will repay, saith the Lord." If, even when it is the nearly unanimous judgment of the community that a crime has gone unpunished, the individual who has been wronged is to become a Court of Appeal from the Court which has failed in its duty, retry the case, declare sentence of death, appoint himself sheriff, and execute the death sentence which he has himself decreed, there is neither certainty of justice in the judgment, since there has not been an impartial judge, nor solemnity in the execution, which is perverted, in appearance if not in reality, into an act of private revenge. Even when courts become hopelessly corrupt—and there is nothing to indicate that this is the case in Pennsylvania—it is the business of the community, not of the individual, to rectify the wrong. Lynch law may be sometimes justfied, private revenge never.

WHY NOT?

GIVE your employes a vacation.

It is a cheap charity. It gives them much and costs you nothing. A full man can do more in fifty weeks than a lean man in fifty-two. "All work and no play makes Jack a dull boy," is a motto as applicable to Jack at forty as at four or fourteen, and as applicable to Gill as to Jack. Every machine needs a vacation now and then; the fires let out, the water let out, the boiler a chance to repair. The organ needs to be tuned. The watch needs to be cleaned. Even the iron furnace cannot run forever. The agriculturists have proved that as much wheat can be gotten off a piece of land in twenty years if it lies fallow every alternate year, as if it is coaxed to give wheat every season. The cow cannot give milk continuously. Your horse will do better for taking off his shoes and running in pasture for a week or two every twelve months. Lyman Beecher's recipe is a wise one for all workshops: "*Let nater caper.*"

This advice is just as applicable to the house servant as to the shop workman. Bridget will give you a better dinner if for one day you get your own. Picnic for a week and see how jolly it is. Go back to primitive ways and do your own serving; it is astonishing how simple your tastes will become when you have to satisfy them yourself. Send off all your servants for a day's rollicking, and find out what sort of a housekeeper your oldest daughter is.

Of course it involves some self-denial. That is the blessing of it. When your servants find that you are willing to put yourself out for them, they will put themselves out for you. There is only one currency that can buy enthusiasm—consideration; and enthusiasm is like charity, it covers—no! it compensates—for a multitude of sins.

Of course workmen do not all know how to use a holiday. Sometimes they use it to make beasts of themselves. They attempt a practical demonstration of Darwinism, and supply the "missing link." If they had a holiday oftener they would know better what to do with it. It is the man who is worked like a beast who is most likely to drink like a beast. Treat a man like a man and he will prove himself a man.

Why not?

COLLEGE HONORS.

THIS number of The Christian Union might almost be called a Graduating Number. Coming out at the season when nearly all our colleges and higher seminaries are sending forth their recruits into the world's campaign, it devotes a considerable space to educational topics, and reserves for a second installment next week part of Dr. R. S. Storrs's address on Manliness in the Scholar, which will be equally good reading for those who are not scholars. Prominent among the articles are the letters from half a dozen American colleges, from students, giving their estimates of the honor and marking system. On this subject the opinion of students is of more value than that of the professors; for the sole value of the system is its supposed effect on the students. The testimony of these students, in favor of a reduction if not an entire abolition of both marks and honors, comes much nearer being unanimous than we had anticipated. A Yale correspondent probably expresses very accurately the average college sentiment; namely, that the system does injustice to the best scholars, no good to the average scholars, and is of benefit only to the lowest third. It is an injustice to the best scholars, because the best scholars are too broad and catholic to study for the recitation alone; it is an injury to the average scholar, because it induces him to neglect breadth and largeness of range in study for college honors; and we doubt whether it does any good to the lowest third, because we doubt whether studying for marks is truly better than no studying at all. The truth is that the country would be somewhat better off, and the colleges a great deal better off, if that lowest third could be struck off the college rolls altogether, and the colleges, thus relieved from their make-believes, could devote their energies entirely to the genuine students. It was by such a policy that Dr. Arnold gave Rugby its foremost place in the world of schools, for, with a courage which in educational history scarcely has a parallel, he persisted, in spite of personal influence and popular clamor, in sending home any boy, irrespective of standing or character, who, in his judgment, was not getting real benefit out of his school training. It is this policy, pursued in a different manner, which has put Balliol College of Oxford at the head of English colleges, for Balliol refuses to take any student, no matter from what family or backed by what influence, who is studying merely for a degree; it will teach only "honor men;" that is, men who are studying in special lines and for special honors. The adoption of this policy would require of the College only that it should fix a general standard, and a tolerably high one, below which no student could fall and remain in the college; and thus sift out, not merely the idle, the vicious, and the mischievous, but the unscholarly, who make up a large and very useless fraction of the average college population. It would require more courage than most Boards of Trustees possess for any American college to preserve this course; but it would be a noble courage and would produce noble results.

IN A NUTSHELL.

FRANKFORT, Germany, June 9, 1883.

Dear Christian Union:

A constant reader of your columns, and catching somewhat your spirit, one easily finds himself wishing for sufficient means to supply the need in every good work so impartially and intelligently advocated by you.

Thinking of the greatness of the demand I am constrained to consider carefully how the small sums I can from time to time give can be made to do the greatest service. There are societies for the prevention of crime, for ministering to the prisoner, for his encouragement and help when released; societies for assisting to employment, for helping those temporarily in need as well as caring for those in want, whose lives from age or disease can never more become productive. These all find their fields in our large cities and the demands upon them are greater than the means at their disposal enable them to meet. Now, if one takes ten children from the masses that produce the classes whose circumstances give occasion for all these various organizations, and whose needs are constantly and perhaps increasingly in excess of the abilities of these societies to meet—if one takes ten children permanently from these classes and places them in better surroundings in our West, is not one indirectly helping all these over-burdened charities while perhaps doing the best possible service to the particular beneficiaries in giving them a far better chance of virtuous and useful living?

Inclosed please find a draft for $150 to be used in this good work.

Yours very truly, E. P. G.

THIS letter not only puts the claim of the Children's Aid Society in a telling and comprehensive phrase, but it makes clear the relation of its peculiar work to that of all other charitable organizations in the city. The Christian Union has urged, and will continue to urge, the needs and claims of this society upon the hearts and purses of its readers, because it regards its work as one of supreme importance and of the most practical character. It cuts the roots of crime in this great city by removing from evil association and influence the material out of which criminals are made. The societies which divide between themselves the reformatory and charitable work of the metropolis are rendering a very high service to the community, and ought to have a far more ample support than they receive; but the Children's Aid Society stands at the fountain-heads of the stream of crime and misery which they are striving to purify. It is a significant fact, which will bear reiteration, that since the Children's Aid Society began its work the

groups of young ruffians who once held some quarters of the city in a perpetual reign of terror have ceased to exist; they are no longer able to find recruits. The boys who formerly advanced, by rapid stages of evil development, to leadership in crime, are now working their way to honorable positions in the West.

The true way to meet the appalling problem of pauperism is to anticipate it by making the young who would fill its ranks self-supporting; the true remedy for crime is to forestall the evil tendency by giving it honest direction. If boys and girls were universally bred to industry and rectitude, society would face no evils which it could not readily suppress; it is just this work which the Children's Aid Society is doing with the facility which comes from long experience, from admirable organization, and from a thorough knowledge of the field.

The Christian Union is glad to print this letter, not only because it states this problem with such admirable brevity and point, but because the generosity which it records is contagious. A subscriber to whom a copy was sent immediately wrote back, "Orange County sends check for $150 to match it." No doubt other subscribers will follow. Next!

SUNDAY OPENINGS.

THE question of the opening of public libraries and museums on Sunday is again raised, this time in Washington, D. C. Mr. Robert Ingersoll has done what little he can to excite a prejudice against the opening, not so much by writing a letter in favor of it, as by the nature of the letter he has written. He arrays the churches in hostility to the movement, exhibits that form of bigotry which happily has been pretty effectually cast out of the Christian churches to take refuge in the camp of infidelity, and charges the opposition of the clergy to fear of competition! In face of the fact that nearly four-fifths of the people of the United States habitually attend some form of Sabbath service, he declares that the churches offer them nothing; and in face of the fact that no doctrine of future punishment whatever is preached from most pulpits in the present state of skepticism on that subject, he intimates that fire and brimstone constitute the favorite topic of the modern preacher. Mr. Spofford, the Librarian of the Congressional Library, is reported as favoring a Sunday opening, though whether of that library we are not sure from the brief summary of his views which we have seen. The Washington ministers, with two exceptions, are reported to be either very doubtful or decidedly opposed.

In our judgment this question cannot be answered alike for all communities. In those cities where there are great multitudes of men who are without homes and without access to literature, nature, or Christian or even moral society, the library and the museum might well serve as a refuge from the multitudinous temptations which swarm around the unemployed and the vagrant on the Sabbath; and in such a case, even in the Puritan definition, the opening might find a justification as a "work of necessity and mercy." These communities are, however, exceptional; for most of us the home is a far better sanctuary on the Sabbath than any public promenade. In fact, in those communities where the library and the museum have been opened, they have done neither the ill that was dreaded nor the good that was hoped; they have emptied neither the churches nor the grog shops.

This constantly recurring agitation, however, calls public attention to the larger Sabbath question. If the clergy and the religious press could give the doctrine of future probation a rest for a little while, and devote themselves to a consideration of these more practical questions: What is the Sabbath? What ought it to be? How shall we preserve it? the change would be grateful to the great body of the laity. Nothing is more certain than that a definite doctrine is essential to a wholesome practice; and respecting the Sabbath there is in America no definite doctrine. The Puritan conception has been definitely, and, in our opinion, finally, abandoned. By the Puritan conception we mean the doctrine, as defined in the Westminster Confession of Faith, that the Sabbath is to be "taken up the whole time in the public and private exercises of his (God's) worship, and in the duties of necessity and mercy." This conception was never truly realized; but there was an honest endeavor to realize it. Mr. Wesley Harper told the writer of this article that when he was a boy his father came into the room, and finding him reading Josephus on a Sabbath morning, bade him put it up and read his Bible. There were hundreds of families in New England where a walk on the Sabbath day was prohibited; where all topics of conversation not strictly religious were tabooed; and where church services, and Sunday-school sessions, and home study of the catechism, were so planned as to take up as nearly as possible the whole day in religious exercises.

This conception, which violates both Scripture and human nature, even the strictest Sabbatarian no longer endeavors to maintain; yet this conception is far better than that which runs a line through the day and makes the first half a holy day and the last half a holiday; spends the morning in church, the afternoon in a beer-garden, and the evening in a theater. Thus far this is the choice which the average American has had presented to him; the majority of the clergy have contented themselves with acting as a rear-guard for a retreating Sabbath in order to prevent a defeat from becoming a rout; and the disputants have been assailants of the Puritan Sabbath on the one hand and defenders of it upon the other. In this, as in some other religious matters, we need to go back of Puritanism, we need to go back to the Bible, we need to make a fresh and independent study of its provisions on this subject. In our judgment we have no need to be afraid of the Jewish Sabbath; at all events we shall find it a great deal better than either the Puritan or the Continental substitute. Such a study, if carried on with sufficient thoroughness, would bring to our consciousness the fact that Sabbath desecration is a symptom rather than a disease. The crowding of our populations into great cities, the consequent abolition of the home and the substitution therefor of the tenement house, the flat, and the hotel, with the almost inevitable accompaniments of the restaurant and the liquor shop, the making haste to be rich which fills the week so full of over-work that there is no physical and nervous vitality left for spiritual worship, and still less for spiritual work upon the Sabbath; the feverish excitement of our daily work creating a demand for equally feverish excitements inour rest; the separation of society in our great cities into classes and cliques; the consequent tendency of our wealthier city churches to become exclusive social clubs—all these combine to produce a de-spiritualizing effect on our age, only one of the results of which is to be seen in a de-spiritualized Sabbath. The great throngs which crowd our streets and horse-cars and pass by our churches ought to excite compassion in the followers of Him who had compassion on the multitude when he saw them as sheep without a shepherd. The social and intellectual needs of the homeless and respectably vagrant class in our great cities may call on the community to open for them the library and the museum; but their spiritual needs certainly require the churches to provide something better. We cannot compel the dwellers in the highways and hedges to come into our churches by shutting them out of less religious resorts; but we can carry to them a much more efficient invitation to our churches than most of them have as yet received. We can make our churches more welcome and attractive to them, not by opera in the choir gallery, and melodrama in the pulpit, but by sympathetic and unselfish piety in the choir, the pulpit, and the pews. We can do something to commend the Sabbath to them, not merely by resisting Continentalism nor by endeavoring to restore Puritanism or preserve its remnants, but by endeavoring to realize in our own experiences, and then to impart to theirs, that sweet and holy restfulness which has made the Sabbath God's best earthly gift to the children of men.

THE SPECTATOR.

At this season of the year the Spectator's thoughts and memories run naturally to college festivals. The air about college towns is full of under-graduate oratory, of the singing of farewell songs, and the merriment of classes who are advanced a year by the inevitable departure of the grave and reverend seniors. In most discussions on the value of college education the social element of college life is omitted, an omission which has always seemed to the Spectator like leaving Hamlet out of his own play. The solid work of the college course is the first and primary purpose of its existence, but the world is coming to understand, and it marks a very considerable advance in its progress, that there are other things to be educated besides the brain. The social intercourse between students is in itself an education of the best kind; the four years which a young man devotes to his college course are the years in which friendships take root most readily and grow most luxuriantly; they are years of enthusiasm, of high ideals, of generous aspirations, and of substantial freedom from care. College friendships of the right sort are a continual interchange and expression of the best qualities of manhood; more than that, they are a permanent possession for life; there are few college men who have achieved success who do not owe it in some degree to the help and stimulus of friendships formed under the elms and in the quiet rooms of Alma Mater. For this reason the older graduate who goes back to the commencement festivities finds himself more attracted by class exercises than by the set performances of commencement day; the latter represent the regular work of the college, the former are the expression of that delightful life of freedom, and aspiration, and high companionship, the mere recollection of which refreshes and reinvigorates one who has possessed it.

Nothing so outrages one's artistic sense as to have a large, generous, and promising introduction issue in some small, insignificant, or mean result. For instance, the Spectator was interrupted at his desk the other day by the announcement that a gentleman from "the far West" wished to see him. It was the Spectator's busy day, and the Spectator was not in that calm humor which is one of the results of leisure; he is interested, however, in "the far West," and therefore the gentleman was brought in to him. He was a man of imposing presence, and he had no sooner seated himself than he proceeded in a masterly, comprehensive and thoroughly artistic manner to describe the beauty and set out the charms and vicissitudes of a career on the frontier for the space of one hour and thirty minutes. There was an Homeric boldness and simplicity about his speech that quite beguiled the Spectator, who concluded that he had fallen upon one of those rare sons of the soil whose highest office it is to be simply natural. He told stories with excellent point and effect; he alluded casually to social relations with distinguished persons; he mentioned large stock farms; he gave accounts of prosperous mines; he even suggested government appointments; and altogether gave the Spectator—accustomed to the narrower horizon of Eastern life—something of the breadth and breeziness of the West. But, sad to relate, at the end of an hour and thirty minutes with one fell blow he destroyed the whole artistic structure; he requested from the Spectator the temporary loan of fifty cents! The Spectator made the loan without security. It is not the money that he mourns over, it is the destruction of an ideal.

It was six o'clock as the Spectator stepped into an elevated train. Every passenger was warm and weary. What a variety of conditions they represented! In the middle of the car stood six or eight men whose clothes bore evidence of close contact with the mother earth, for their boots were covered with lime and dirt, and their hands were grimy; opposite them sat two young clerks dressed in the latest style from head to boot, each carrying a slender cane; near them were three or four shop-girls, light-hearted and gay; on the opposite side of the car stood two or three women, evidently mechanics' wives, with deep wrinkles between the eyes, arms full of bundles, and a wearied, exhausted look which the Spectator knew was the result of the terrific effort to make five dollars in money purchase ten dollars in necessaries. Not far from them stood two ladies, expensively dressed, and whose chief annoyance at the present moment seemed to be their close proximity to the laboring men. Opposite, two Italian women, with woolen shawls bound on their heads and a strange, bewildered expression on their faces, aroused the sympathy and interest of the observer. Everybody in the car seemed bent upon his or her own affairs. The majority of the working people left the car at Canal Street, and one's heart went after them into the stifling, close rooms to which they were bound.

Mr. Charles Francis Adams's account of how easy he found it to forget the Greek language, and how little use he found it practically after he got out of college—"I am obliged to say I have now forgotten the Greek alphabet; I cannot read all the Greek characters if I open my Homer"—reminds the Spectator of a popular legend current in his own college days, which was put by the wag of the Literary Society in dialogue form, and ran something like this:

Senior to Freshman, patronizingly. Well, how do you get along?

Freshman. Pretty well; only I find the Greek pretty hard.

Senior, pityingly. Do you? Why, I didn't think it very hard.

Freshman, admiringly. Didn't you? Well, it seems very hard to me (sighs).

Senior, doubtfully. Let me see. Greek—Greek! Is that the language with all those funny little crooked letters in it?

Freshman, surprised. Yes.

Senior. Oh! well, that was awful hard.

The Spectator knows very little of the fabrics used of which ladies' dresses are made, but he came to the conclusion the other day that there were two things he never could decide were he to depend on ladies' dress to furnish him with facts for a decision; one is the state of the thermometer, and the other the state of the fashions. During a short walk on Broadway he met a lady clad luxuriously in velvet, followed almost immediately by another dressed in a light, thin material, and she, in turn, by a woman wearing some dark wool goods and a heavy wrap; then came black silk, and again thin, light goods. The Spectator, after further confusing observations, decided that the mercury had very little to do with apparel for women.

There is no doubt that valuable information is lost through the non-use of one's ears. Standing in a waiting crowd not long since, the Spectator heard two ladies, apparently intelligent, certainly well dressed, discussing the news in the morning papers. A high-keyed voice exclaimed, with considerable emphasis,

"Do you know, that bill about a man marrying his *widow's* sister has come up again!"

"You don't say so!" was the reply. "Why, he can already in this country; it is only in England he can't."

The crowd moved on, and the Spectator was forced out of hearing, but is still anxious to know in what other country a man is permitted to marry his *widow's* sister.

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THE MARKING AND HONOR SYSTEM IN AMERICAN COLLEGES.

FOR the purpose of obtaining an expression of student opinion, the editors of The Christian Union recently addressed letters to members of the present graduating class in a number of leading American colleges, or to members of recent classes, asking their views on the subject of the honor and marking system in our colleges. The following letters may be taken as indicating the feeling of the best students in our leading institutions. As some of the writers have requested us to omit their names, we have omitted all names. But all the writers are either undergraduates or recent graduates.

YALE COLLEGE.

In replying to your letter asking for the result of my experience with the marking system at Yale College, it is, perhaps, natural for me to refer first to the actual results of that system as they are shown in the well-known achievements of eminent Yale Alumni. The very existence, moreover, of this system, regarded—as it must be—as embodying the best judgment of the body of men who have for the past century or so composed the Yale faculty, would alone be enough to demand some diffi lence in the expression of any heretical opinion. But there is no need of confining our appeal for an arrangement at least closely resembling the present one, to the authority of established custom.

Let us examine for a moment the present system and its actual working. A complete knowledge is indicated by a mark of four, while zero is the evidence of a corresponding ignorance. No degree is ever granted for a final standing of less than two, and three and fifty-hundreths is perhaps a fair average of the highest individual "stands." It follows, therefore, that the familiarity of the total body of the graduates with the subject-matter of the curriculum can fairly be represented by a grand average of about 2 75 out of a possible 3 50,[1] or, in other words, by a percentage of eighty out of a possible hundred; a result which is highly creditable, and which could never be obtained if the marking system were entirely abolished. So much for a general view. It will be seen, however, upon a more particular inspection, that the system works with varying advantage and efficacy at the higher and lower scholarship levels of the class. At the lowest ranks it is indispensable; in the middle it is almost inoperative; and at the top it is not only unnecessary but positively injurious. In the lowest part of every class, as they are ranked according to scholarship, the fear of being "warned," "conditioned," or, above all, "dropped," is the potent motive rather than any healthy curiosity about the subject-matter of the curriculum. To be identified with some "class," and afterward append to his signature its magic numeral, are too often the only objects of the low-stand undergraduate's ambition. But these motives, such as they are, are made possible only by the marking system. They are unworthy motives, comparatively speaking; but to remove the source of one set of motives is not necessarily to supply a set of better ones. To study only to stay with the class is far better than not to study at all. The spirit is of course in this way often sacrificed to the letter; the knowledge gotten is too often rote-knowledge, and it is too often acquired and retained only temporarily and for recitation purposes. But the latter is better than nothing, and except in hopeless cases the rote-knowledge will carry some insight. For this element, then—which is large in every class—of men of small ambition or poor scholarly ability, the marking system seems a necessity. In the next higher stratum, however, the relative standing of the individual can hardly be of enough importance to him to affect very noticeably his habits of study or his general development. His success will depend almost entirely upon his native ability and the interest he finds himself taking in his subject.

But at the other end of the class the spirit of the marking system is again active, and it is here, perhaps, that it has the greatest intensity and the worst results. I have said that in the first place it is unnecessary. During the six or eight years of preparatory schooling it would hardly be reasonable to look for any passion for truth for its own sake as the motive for work, and the prospect of some public announcement of mental superiority may be a legitimate substitute. But the candidate's entrance upon his college course should mark the birth, or at least the assumption, on the part of the instructors, of some higher motive. If his ambition is not three parts vanity he will take more interest in the number of men below him, and he will study quite as profitably without any minute calculation of his exact relative position in the class. A general grouping of the higher two-thirds of the class on the same level would, therefore, as far as I can discover, answer all the purposes of teacher and taught. But the custom, as it operates in the higher portion of every class, is not only useless, but, as I have already said, I think injurious. The mind which can work free from the consciousness that it is very shortly to be carefully experimented upon and marked on a scale of four hundred as of better or poorer quality is an exceptional one. Attention is drawn from the substance to the form; the thing signified is sacrificed to an unimportant sign of it; the process of acquirement becomes the frictional iteration which George Eliot speaks of as producing heat instead of progress; and the whole knowledge of the subject is in danger of assuming the quality referred to by Montaigne, when he says, as quoted by Spencer, "*Savoir par cœur n'est pas savoir.*"

But to abolish the marking system entirely would only be the "suppression of one error followed by the ascendency of the contrary one." The solution, it seems to me, must be some such compromise as the one I have partially indicated.

[1] Four as a final graduating stand would be impossible. Three and seventy-one hundredths was the highest ever taken.

HARVARD COLLEGE.

The system of ranking honors at Harvard College is peculiar and complicated. A word of explanation is perhaps necessary before its effect on the scholarship and character of the students can be intelligently discussed. The first factor in this system is the rank list, a printed list of the names of all students in a given class who have attained seventy per cent. or more in a required study, or seventy-five per cent. in an elective study, with the percentages attained. The list is published at the end of each year. Four distinct classes of honors are given. Second-year honors are given to sophomores, juniors, and seniors, for special proficiency in classics or mathematics. Final honors are given at graduation for great proficiency in any one of eleven subjects. The proficiency of candidates for these honors is tested by regular class work and also by special examinations. A further element in the system is "honorable mention" at graduation. A student is entitled to honorable mention in any study who has attained a general average of eighty per cent. in three elective courses of that study. Finally, the commencement parts are distributed on the basis of rank. An average of seventy-five per cent. upon the whole work of the course, both required and elective, entitles a student to a commencement part which may or may not be delivered. The diploma also recognizes four grades in its degrees. The student who simply attains the required percentage graduates merely as bachelor of arts, and he who attains seventy-five per cent. adds to his degree the distinction *cum laude;* eighty per cent. gives him *magna cum laude,* and ninety per cent. adds to his name *summa cum laude,* a rank attained by a few in each class.

The most obvious advantage of this complicated system of ranking is the opportunity it gives each student to obtain some distinction during his course. If he has any special talent he has ample room for display and recognition. If he is simply a worker, this fact finds expression on the rank list, and on the commencement programme.

The effect of this system on the scholarship of students is, without doubt, beneficial. Man is naturally lazy. With no prizes in life to be won, no wealth to be amassed, no fame to be acquired, it may be questioned whether innate love of work for work's sake would move the wheels and levers of the world's machinery. Students are no exception to the general rule. Love of study for its own sake and for the discipline it gives is too weak a motive to move the mass of college men to do their best work. The spirit of emulation is strong; the desire for some tangible evidence of hard work is strong; and the system of ranking gives an opportunity for competition and shows what kind of work has been done.

So far as my experience goes, the moral effect of the honor system at Harvard is good. Instances of deception and dishonesty occur, but occur so seldom as to prove rather than to disprove the rule. Any system that tends to keep men steadily at their work has a negatively good effect. As a rule, immoral men do not appear on the rank list nor on the commencement programme.

The only modification in the system of scholastic ranking at Harvard College which I would make relates to the proportion of marks assessed upon the regular daily work and upon special examinations. It has for years been the practice with many instructors to make two examinations of three hours each the chief factors in determining the student's rank in a single course of study. The tendency of this method is to encourage the indolent to slight the regular task of preparation for the recitation, and to assure him that by cramming he can brace himself up for the "mid-year" and "annual" examinations. It thus tends to degrade patient, painstaking, faithful plodding. It is, in the writer's opinion, never wise to assess more than one half of the marks upon examinations, and usually wise never thus to place more than a third. Two-thirds of the marks ought to be determined by the constant work of the recitation-room.

UNIVERSITY OF WISCONSIN.

My own college experience has been confined to the University of Wisconsin. The marking system has not been materially modified since I became a student here. Hence (not having had any opportunity of comparing our work with that done without a marking system, or with a different one), I can hardly feel like presenting opinions as to its effects without sustaining my opinions by argument.

The marking system and the honor system have both been much discussed by students here in Madison. I think the sentiment of the students is in the aggregate decidedly against the honor system; have very seldom heard a student defend it. A majority of the students regard the marking system as an evil rendered necessary by our own imperfections. My own opinion as to the propriety of conferring honors is not fully settled. I am fully persuaded that so long as our colleges maintain their present curriculums, and are filled with persons as young and immature as those at present received, the marking system will be a very essential stimulus to college work. The average college student takes many studies simply because they are "in the course;" not because of any special interest in them. Some would seek to avoid this difficulty by giving large freedom of election; or even by having no required studies in the course. Experience appears to demonstrate that this freedom of choice is often more productive of evil than of good. Under such a system the students will generally be quite sharply divided into term classes. A portion of them will become interested in some particular subject, and pursue it to the neglect of everything else. Nearly all the others will be not specially interested in any study, and will aim only at making such elections as will require the least work. The former class will lack that general training of varied college work which should precede university work (properly so-called). The latter class will be numerically larger than would be supposed without careful reflection; for the reason that most college students have not yet formed any definite plans for the future, or are not yet mature enough to pursue such plans persistently. I do not think the marking system has any other material effect upon the character of any considerable proportion of the students, aside from promoting habits of industry.

In the University of Wisconsin the marking is numerical, being intended to express the per cent. of the work gone over which the student has mastered. Each professor is at liberty to obtain the figures by that method which he prefers. Some mark daily, and some by written examinations. Generally both systems are combined. It is my own opinion that this large liberty in the method of marking is desirable: not only because every skilled workman should be allowed the choice of his tools, but because of difference in the nature of the subjects taught.

I regard the system of written examinations (properly conducted, with carefully prepared questions) as very much the best comparative test of intellectual capacity; but think the daily marking system may sometimes be advisable, if examination be found an insufficient stimulus to faithful work.

OBERLIN COLLEGE.

The marking system is not necessarily connected with honors. In this college every recitation is marked and each student is given his term average in every study at the end of the term. The standard is such that the best students sometimes receive the maximum mark—six; and four is required for "passing" in both term average and examination. This arrangement acts as a stimulus upon the entire class, secures a complete record of the work actually done, and enables the student to compare himself with a fixed standard and one which is attainable. He can also compare one term's work with another. The question of the wisdom of this practice is not often agitated, and it may be safely said that it is approved by the great majority of the students.

On the other hand, Oberlin has never conferred "college honors." The students are never "ranked," and teachers and students never know who has, on an average, the best or poorest marks in the class. The best student is not puffed up, nor the poorest student depressed, by any such announcement. Emulation is not appealed to as a motive. The class elects its representative for Junior Exhibition, and all the graduates appear on commencement day in alphabetical order.

The experiment of fifty years has convinced those best acquainted with the work that this system gives the most wholesome tone to scholarship throughout

the class, and has the best effect upon character. There has been no special discussion of this question for some time, and a considerable number of students, and perhaps a few instructors, would be willing to have the honor system tried. The example of other colleges is not without its influence, but no serious attempt at a change has ever been made. It is believed here that the principal thing which keeps the honor system in Christian colleges is its convenience in assigning commencement parts and distributing beneficiary funds.

PRINCETON.

It is evident that a college needs some standard. At least there must be a pass mark for entrance, for transition from one class to a higher, and preliminary to a degree. The expediency of some system of grade and honors is also demonstrable. By it the faculty are enabled to test both the adaptation of their instruction to the capacity of the students, and the faithfulness of the work which the men are doing. In the Freshman year at Princeton, the division of the class into sections according to the standing of the men works admirably. The higher sections receive advanced instruction, suited to their abilities, while the lower are taught quite sufficient to enable them to pass. This plan is satisfactory to both professors and students—and a committee of the latter, appointed by the faculty to consider the whole subject of grade, has recently reported in favor of its extension to Sophomore year. Further, a system of grade and honors furnishes incentives to study. The ideal man might do his work simply for the work's sake: but the college man is not ideal, and, like his less educated fellow, is sometimes benefited by an external stimulus. Many a man has been roused to a sense of his own powers by competition for a college prize, and a fellowship has more than once been the starting-point of a brilliant intellectual career; though here, of course, other factors besides those we are discussing come into play.

These considerations, however, do not prove the expediency of a complicated and minute grading system. When, as in many of our colleges, distinctions of grade are made within the narrowest limits, and class rank, as dependent on these, is publicly announced, numerous evils result. The professors' time cannot be given wholly to instruction, for a considerable part of it is needed for estimating grades. The student thinks of the professor as his judge, and the gap between the two is materially widened. Injustice now and then undeniably is done, and if the system is fully carried out it is highly probable that error and injustice become inevitable. This system, too, is responsible for most of that which is unhealthy in college competition. The "thirst for grade" not only tends to superficial work and "cram," but is itself is a very unwholesome perversion of legitimate ambition. Unchecked, it sometimes becomes a craving which embitters a man's time and thoughts. It may even lead, in a few cases, to mean jealousies and petty schemes; although it is but fair to say, since college honor is now so much discussed, that in Princeton any cheating for grade would be condemned by all classes of students.

Princeton opinion favors some plan by which distinctions of grade would be less minutely drawn, and announced only within wide limits. The under-graduate committee, already mentioned, made this a leading recommendation. If, on a scale of one hundred, fifty is made the pass mark, then above fifty there should be from three to five classes of merit and no more; of which the lowest should simply pass, the highest pass with greatest honor, and the intermediate with lower grades of distinction. Such a plan, with the addition of prizes and fellowships for excellence in special departments, would retain the good in the old system, while avoiding many of its defects.

AMHERST COLLEGE.

Three years ago Amherst took a progressive step and abolished almost wholly the marking system. Examinations, except in special cases, were done away with because they conduce to "cramming," which was judged to be highly detrimental to a high standard of scholarship. The marking system was simplified by the transfer of the scale from one hundred to five, and the valedictory and salutatory orations were dropped from the commencement honors. The advantages of the change have been clearly visible. The system of cuts, allowing each student to be absent from one-tenth of the college exercises, but holding him rigidly responsible for any "cut over," has, on the whole, bettered the attendance upon recitations, and has done away with the petty lying which was so prevalent under the old system. The cheating, which was more the curse of the examination than the "cramming," is greatly diminished. The minds of the students, in many cases at least, have been turned from the study for rank to the higher aim of acquiring knowledge for its own sake.

But the failings in the system are also evident. The professors do not entirely agree in the interpretation of the system; every few weeks the college is startled by an interpretation of which it never dreamed. The abolition of the examination has made it easy for men who have not the will to study to go through the course with little or no work. The hard workers probably accomplish more than they did formerly, but the lazy men probably do less work. Besides these two criticisms there is a third. The faculty claim to have taken away the allurements of rank, but the commencement parts are filled by the eight scholars who have the highest marks. Some ranking system is probably necessary to gain the best results from any educational system, but the opinion is growing among the students of Amherst that the commencement parts should be abolished and their place supplied by a wide-awake oration on a theme of interest, from some prominent speaker.

How to remedy these evils is a problem that has puzzled wiser heads than are found on the shoulders of college students. I cannot solve the problem, but evidently the Amherst system, though vastly superior to very many others, is not yet perfect.

WILLIAMS COLLEGE.

It is very generally thought that the opposition to the marking system, as it exists in most American colleges to-day, comes from those upon whom it has laid heavy hands. It may be well, therefore, before considering the subject, to state that in the majority of colleges the feeling against the system is universal among the students, good, bad, and indifferent. Here at Williams, 82's valedictorian, Mr. Gunn, refused his appointment on the ground that it was an unfair method of determining rank, while this spring the ten honor girls at Vassar petitioned the faculty to excuse them from participating in the commencement exercises on the same ground.

The principal objections to the marking systems are that it is an inaccurate method of grading, and it prevents men from obtaining the greatest amount of good from their college course.

In the first place, there is no professor who is so infallible as to be able to mark, with perfect exactness and impartiality, the recitations made from day to day. There is always the remembrance of former work in the same branch, or the unconscious feeling of like and dislike, which enters in to affect the marks; and which it is impossible to eliminate. To be sure it is an easy matter to judge of a man's real knowledge of a given subject, and to grade him accordingly; but the marking system looks at what a man *says* when he is called upon to recite, and not at what he *knows;* it deals with the recitation itself alone. And even were it possible thus to keep a perfect record of class-room work, such a record would furnish no standard by which to grade a class or body of students. Very many fellows are unable to express themselves clearly and definitely when on their feet, although having a pretty thorough knowledge of the subject; while, on the other hand, there are always some men who, by a judicious use of words, can make a little learning go a great way. All this, of course, stands in the way of an accurate expression of a student's real rank in his class.

In the second place, however, the marking system stands in the way of a man's making the most of his college course. Those who work for marks, as a large proportion of men out of every class do, feel that they will gain more, in numerical terms, by employing their time in studying up the fine points which will enable them to make a brilliant recitation, than by collateral reading. This necessarily makes them narrow and one sided, and they fail of that broad and generous development, which a collegiate education should give.

But most unfortunate of all is the fact that a barrier is erected between professor and pupil which can never be broken down until the marking system is abolished. That this barrier should exist is a great misfortune; for it is the personal relations subsisting between the two which are of infinitely more value than the cold formalism of the class-room. Especially is this felt in a smaller college, where such personal contact can be experienced and enjoyed. But so long as marks are given, there will always be a lack of mutual confidence. The professor will feel that the student is possibly trying to curry favor with him, while the student will feel that if the professor realizes how little he knows his rank in class will be lowered. Thus do men fail of what might and ought to be the greatest advantage of their four years' course.

WELLESLEY COLLEGE.

I complete this year an experience of equal successive periods in two colleges. The first, beginning with a reward for the best preparation for entrance, distributed prizes and honors throughout the course; the second, after a brief and limited trial, has abandoned all methods which would justify a student in believing that superior scholarship is not its own sufficient reward.

At Wellesley College no class honors are distributed, no course for honors is established, no prizes are offered, no marks are published. The result is a conspicuous absence of that disposition to "envy, hatred, malice, and all uncharitableness," which is the invariable accompaniment of such distinctions.

I cannot recall, in my earlier experience, a single instance when the apportionment of such rewards was not attended by a spirit of dissatisfaction and discontent among the defeated parties, while an equally lamentable atmosphere of self gratulation and complacency surrounded the victors.

I cannot recall, in my later experience, a single instance of ill-feeling on the part of an inferior student at that superior scholarship itself which is evidenced as noticeably in the class-room as if it received public acknowledgement.

Granting it true, which would be a concession on the part of many experienced educators, that an appreciably inferior scholarship would be the result of a discontinuance of the honor and prize systems, is not the loss which comes to the character of our youth, as the consequence of working from a lower motive, greater than the gain in intellectual acumen purchased at the sacrifice of any nobility of aim or purity of purpose?

The success of a system of rewards in juvenile and preparatory schools is an additional argument for its adaptation only to those who have yet "to put away childish things."

Does not its continuance in the education of the man and woman of the college induce a spirit, already too prevalent in American society, of measuring the ability of our fellow not by the character he can sustain, but the position he can take?

UNIVERSITY OF MICHIGAN.

There has been no marking or honor system in this University since 1850, and there does not seem to be the slightest inclination toward such a system either in the faculty or among the students. The only trace of the old honor system that lingered on was the appointment of students to deliver commencement orations, and even this custom was abandoned a few years ago.

At present each instructor keeps whatever record of absences and failures he sees fit; but such memoranda are taken merely to assist him in gauging the student's proficiency and are not made public, nor even reported to the faculty. No prizes whatever are offered.

I have no hesitation in saying that the sentiment of the students has always strongly approved our system. One does not reside long at the University before he becomes imbued with the prevailing spirit of the institution, and feels that he is thrown upon his honor and diligence to make the best of his opportunities. The encouragements to do good, honest work here are such that we feel that the man who shirks his work here would shirk just as badly under any other system.

"EYES HAVE THEY, BUT THEY SEE NOT."

By MARSHAL H. BRIGHT.

THIS is what the Psalmist said of the idols of his day, which have been perpetuated to our own time, and he added, "They have ears, but they hear not; noses have they, but they smell not." The charge holds true of a good many in the flesh to-day. While colleges and theological seminaries are crowded with students who recite to their professors and tutors, here a page from history, there a problem in that wonderful science which the Greeks discovered yet had no practical use for, the fact yet remains that the five senses are not cultivated as much as they should be; nor as they will be a few years later, when we shall have changed much of the current method of instruction, as it is being changed already. In a general way it may be said that the difference between men is in what they see or fail to perceive. The man who reads his Christian Union and lays it down with the remark "There is nothing particular in it"—it is to be hoped it has few such readers—the man who takes a walk and brings back nothing that he did not take with him; the man or woman who in this leafy month of June or the ripening month of July sees nothing and hears nothing that he cannot see and hear in other months—these are they who have eyes but see not, who have senses but are wanting sense.

In the early part of this century in a little midland town in England was born a child who as soon as he was able to do so began to cultivate his senses. He could hear a cricket's "chirp" further than anyone, and learned to distinguish the difference between the songs of the cicadæ which other ears could not perceive. He could perceive a plant or a petal which

to the sight of others was eclipsed by the shadows of the grasses, while a leaf or a root was as much a botanical dictionary to him as a single fish scale was a story of life to the matchless eye of Agassiz. Just emerging from boyhood, our young man took a trip around the world and returned with the same officers and crew with whom he sailed. But of all that ship's company only one so used his eyes and his ears that he was enabled to write what was pronounced "the most entertaining book of travels which was ever written." The difference between this young boy, Charles Darwin, and older and better educated men who sailed the seas with him, was that he saw and heard what escaped them.

In one of these delicious June days, when it seems as if the heavens are bent down in loving benediction over the earth, the reader of The Christian Union takes up "Wake Robin" and reads Burroughs's delightful pages, or he makes himself at home in the charming picture galleries of Hamerton's "Sylvan Year," or takes up with the "Buds and Blossoms of New England" which Wilson Flagg has gathered for him, or yet he seeks the "Old Highways and Byeways" which Ike Marvel's marvelous pen has opened up, or it may be he sits down with our old friend, Professor Lockwood, and hears him discourse on the whimsicalities of birds; and then he says, as he lays the book down with a discontented glance at his lazy pen, "Ah! old pen, if you would but write as Thoreau, or Mitchell, or Flagg, or Burroughs, or Lockwood!" Vain wish! for the trouble, dear reader, is not with your pen, ink, or paper—any more than with The Christian Union when you couldn't find anything in it—it is all with yourself, the deficiency is all your own. If you could but see what so many nature lovers see—what the greater company of those who profess to love nature never see—if those dull ears of yours could but catch the key-note of that symphonic chorus which sounds its tonic an hour before sunrise and then travels westward, encircling the globe without once ceasing its singing, till the new morning and the old songs come back; if you could see in flowers what Darwin saw in them, or could trace the drowsy bee as he traced him, and saw him help the flowers bring forth their children, then you might write if not as Darwin, or Thoreau, or Burroughs, at least like yourself, and the world would chisel your name on a tablet, too.

The other day, it was one of those May days when the lilac leaves put forth anew the pledges of spring, a denizen of the city visiting the country espied in the house a collection of chrysalides, and being fortunate enough to witness the transformation of one into a golden-winged butterfly, eagerly expressed a desire to secure some. "Go down that lane right into the woods at the foot of the hill," said a boy, who was quite a collector in his way, "and you will find enough to fill your pockets; and if you like I'll go with you." The gentleman declined the boy's offer, preferring to make his own collection. After an hour's time he returned with a last year's caterpillar web which in some way had become involuted by a leaf. That was all he saw, and all he believed was to be seen. The boy heard and doubted, and silently left the room. In a brief half hour he returned from the same walk, with his pockets and his hands full of the treasures which refused to disclose themselves to the eyes of the chagrined stranger. "Why, *I* couldn't see them," said our city friend, doubtfully. "But they were there, though," said the boy with respectful frankness, which did not lessen the mortification of our friend, who was a student of books but not, we scarcely need say, an observer of nature.

From seeing Nature as she is, Darwin was enabled to give the world a work in which he almost reconstructed the world of animated nature; from watching the sheep browze on the herbage of his native hamlet, Verboeckhoven was enabled to paint them as no artist ever had before. From noticing the effects of shadows cast by trees in the twilight, Wouvermans placed on his canvas three trees casting their three shadows, in a way that, had he never painted anything else, would have made his name immortal.

There are too many Peter Bells in this Western world of ours. We need to remedy this superficial observance of nature. We need to clasp the hand of childhood and direct the tiny feet along paths where the rose blossoms by the thorn, and the birds sing sitting in the brambles. So shall nature, and through nature God, be brought home to the soul, and so shall we be enabled to realize in the flow of feeling and the faith of reason—

> "A sense sublime
> Of something far more deeply interspersed,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things."

Studying nature in such a spirit we shall not study in vain.

THE TALE OF TROY.

A REMARKABLE COLLEGIATE ENTERTAINMENT.

[FROM OUR OWN CORRESPONDENT.]

THE greatest social and artistic event of the present London season is undoubtedly the four representations of "The Tale of Troy" at the residence of Sir Charles and Lady Freake. The original scenes from the Iliad and the Odyssey of Homer were rendered in Greek and in English, the latter being a fine translation by Professor Warr, of King's College. Indeed this remarkable spectacle had its origin in Professor Warr's mind, its purport being to augment the fund for the building accommodations necessary for the lectures in connection with King's College for Ladies.

Immediately on Mr. Warr unfolding his plans, and his desire to bring the living characters in Homer's great poems before an English audience in all the original conception of their beauty, costume, and grouping, the finest artists and the greatest scholars and lovers of Greek art came to the Professor's assistance, and thus the combined product of many great minds was blended into a perfect whole; and all who witnessed the scenes and tableaux saw something exquisitely and perfectly beautiful.

The tableaux and scenes were arranged by Sir Frederick Leighton, President of the Royal Academy, assisted by Mr. Poynter, the great Greek scholar, Mr. Simonds, and Mr. G. F. Watts. The vocal and descriptive music was composed by Messrs. Otto Goldschmit, Malcolm, Lawson, Walter, Parratt, and Dr. Monk. The dramatic arrangements were under the care of Mr. Herman Vezin, and Mr. George Alexander, and it was impossible to conceive how all could have been done more perfectly. Every detail of costume, and property was overlooked by Professor Newton of the British Museum, so that each picture was in itself perfect.

The curtain rose on the plains of Troy, the audience being, as it were, inside the walls. On the left was the Scaen gateway, and on the right the shrine of the goddess Athene. Here the first action of the poem took place. Here the women prayed while the men fought; here Helen deplored her guilt before Priam, and Hector took leave of Andromache his wife, and child, and went to the battle in which he was slain. There was seen the interior of the tent of Achilles, where Priam comes to ransom his dead son. The scene which succeeded was most pathetic and dignified, being the mourning round the bier of Hector by the women of his family. Andromache, Hecuba, Helen, and Cassandra in robes of various hues, and the chorus of Trojan women in white, singing a dirge of such weird and singular solemnity that few who heard it will ever forget its pathos.

The second part was devoted to the adventures of Ulysses, as described in the Odyssey. It opened with the palace of Circe, where the truant warrior forgot his home and kingdom and yielded to the seductions of pleasure, for

> "Never a mariner passeth,
> Sailing along in his dark-hulled ship, but awhile he will listen—
> Listen and take his delight."

The next scene, the "Court of Alcinous," exhibited the warrior as the guest of the king and his daughter, Nausicaa, who, with her maidens, was seen playing ball in the courtyard of the palace, as was their wont, and singing the "Song of the Ball," translated thus:

> "Life is the plaything of fortune, a medley of joy and sorrow;
> Lightly she tosses it up, lightly she tumbles it down;
> High in the heaven to-day, it is low in the dust to-morrow!
> Lightly she tosses it up, lightly she tumbles it down."

The last scene was "The Hearth of Ulysses," where Penelope with her maidens and the old nurse are busy spinning, the girls singing their pretty "Shuttle Song." The wife's lament for her lost husband, the entry of Ulysses in disguise, his discovery and recognition, were most effectively rendered, and the final tableau of Ulysses, bow in hand, with Telemachus, his son, triumphant over the persecutors of Penelope, was the completion of the most scholarly and beautiful entertainment ever conceived or executed.

The ladies who took part in it were, with few exceptions, from Girton College, and were chosen either for their classical beauty or their skill in the Greek language. The dresses for the occasion had the benefit of the united taste and wisdom of the best scholars; most of the ladies would trust the details to no barbarian hands, and so made them with their own. The designs were all produced by great artists, and each lady arranged her costume under such guidance; but most of the dresses were absolute copies from some of the oldest Greek statues, chiseled even before Homer sang of their grace and beauty.

It was the original intention to give only two entertainments, one in English and one in Greek, but the rush and entreaty for tickets was so unprecedented and eager that four were given, each being crowded by audiences representing the flower of scholarly and artistic society; and it is very certain that no event of a similar nature ever made such a profound impression mentally, or in a pecuniary view was such a complete success. There is no kind of doubt but that the lady students of King's College have secured the fund necessary for the handsome buildings designed for their use.

A NEW PHASE OF THE ANDOVER QUESTION.

Mr. Editor:

IT was stated by the chairman of the Board of Trustees, at the alumni dinner at Andover, that they, the trustees, were directed by the founders to provide each year a dinner for the alumni of the seminary, and for certain other specified classes, which should be "decent but not extravagant." Now, as every one can see, these are relative terms, and so subject to different interpretations at different times. Hence there is danger that the trustees will, under this statute, spread a board at which the founders, could they be raised from their graves, would blush to sit. The whole question concerning the right principle on which to interpret the language of the founders is here involved. This principle evidently is (I do not consider it a question admitting of discussion) that we should put upon the words of the founders precisely the same meaning which the founders themselves put upon them when living. If this principle is not applied to that statute which requires the spreading of a dinner for all the alumni and other clergymen, how can we expect its strict application to the creed? And if it is not strictly applied to the creed it is easy to be seen that we have no safeguards against the prevalence at Andover of the most dangerous heresies. If applied neither to the creed nor to said statute, then we have not only the possibility of heresies creeping in but also of the heretics assembling annually on that sacred hill, and being entertained, at the expense of the founders, in a manner either indecent or extravagant or both.

This will suffice to show the importance of this matter. It is painful for me to proceed to show that the trustees have already violated this statute in the most flagrant manner. They seem to have absolutely no regard to the known opinions of the founders in their interpretation of the clause we have mentioned. For instance, it is well known that at the time the seminary was established no dinner would have been considered "decent" at which wine and brandy, and perhaps other intoxicating liquors, were not served. It was not until 1814 that Lyman Beecher preached his famous six sermons against intemperance. Before that time the formal meetings of the clergy were generally, if not always, enlivened by the use of the aforementioned drinks. I know of nothing to show that the Philipses and the Bartletts were in advance of their age with respect to the subject of temperance. It may, on the contrary, easily be supposed that the word "decent," so carefully incorporated into the statutes, contains a subtle reference to the nascent temperance sentiment, and that the very thought of the founders, in the selection of that word, was to prevent the occurrence of feasts made inhospitable and indecent by the banishment of the cup and the decanter. Yet I have been present at alumni dinners many times and have looked in vain for wine or other liquors. There are people—I dare not say there is none among the Andover alumni—whose feelings are so strong on this subject that they may be constrained to take the matter to the Supreme Court. They would prefer that it should be taken there amicably by the consent of both parties to this unfortunate controversy.

So much with regard to the founders' views of decency. Now with respect to extravagance. Would they not have regarded bananas, oranges in such abundance, and cakes fearfully and wonderfully made, as extravagant? It is almost certain that they would have looked thus on ice-cream. The very idea of reducing cream to a congealed state in midsummer they would have thought extravagant; how much more the thing itself! How the trustees can escape the charge of perverting funds I cannot see.

The whole subject illustrates the laxity of the times. A dangerous rationalism seems to be gaining ground even in the interpretation of deeds of trust. Men ask not, "Precisely what did these testators mean?" but, "What is the common sense and reasonable construction of their language?" This is rationalism; and we have only to follow it far enough to bring up at the goal to which it leads.

Mr. Editor, I implore you to take this matter up, and see to it that there is provided at the Andover anniversaries such a collation, and only such, as the founders had in mind at the time they framed the statutes.

R. C. F.

The Home.

"AS THY DAY SO SHALL THY STRENGTH BE."

BY THOMAS DRIFFILL.

O GOD, I cease my prayer,
That thou wouldst give me strength to bear
The evil of my lot, its grief and care;

I do not ask for light
More than thou givest to my sight;
Be it as thou dost will, or dark or bright.

For light enough to me
Is given my present way to see,
And for the rest I leave it all to thee.

And strength enough each day
Is given to walk upon that way,
And bear the burden thou dost on me lay.

Thou, Lord, hast done thy part,
Most bounteous Giver that thou art;
I will do mine henceforth with stouter heart.

THE VACATION.

BY HOPE LEDYARD.

"ONLY one week to vacation," the children are singing, while many mothers who must stay at home and cannot do as they please in regard to the holidays are dreading the holidays, for they know by past experience that the children will miss the regularity of school life. If a mother is so situated that she can keep her children fully occupied with out-door sports—picnics, bathing, etc.—well and good, but many of us cannot do this; our children must be satisfied with an occasional excursion. How shall we make them happy during the ordinary days when there is, in boy language, "nothing up"?

Here is a plan you may like to try this summer; it has been tried and works well: Take your children somewhat into your confidence; tell them, not complainingly, that you cannot spend a great deal in "good times," and so want to make the most of what you can do. Each one is to choose one day's pleasure, on this condition—that each fulfills certain duties. Will is to keep the garden thoroughly watered, to practice one hour each day, to write one letter a week to some one of his friends, and to read aloud with mother and Rob for an hour each day. Rob has the care of the sidewalk and street, watering it thoroughly each morning, is to black papa's boots, write a letter once a week, study geography for half an hour each day—that being the lesson he is most backward in—and join in the reading aloud. Dick is to weed the flower beds and keep all trim in the garden. His arithmetic has troubled him, so he must cipher for half hour each day. As he may not be interested in "At Home in Fiji," the book the older ones are to read, he must read aloud to mamma for half an hour from "Boy Travelers;" he, too, is to write a letter. Every boy is to be in the house at 4:30, and, in turn, bathe and dress.

This leaves plenty of time for bicycle riding, ball play, etc. The hour's practice or study is generally done in the hottest part of the day; the letters are written on Sunday afternoons, and the garden, boot-blacking, etc, attended to before breakfast. If you are firm in making each do their allotted tasks, and take pains to award them soon and handsomely, you will find the boys are kept out of a great deal of bad company, and will make progress during these summer months. But, as I said, you must be fair as to your side of the bargain. Take them all up the Hudson one day, and even if you have to deny yourself something you feel is almost a necessity, see that the lunch basket is well packed with dainties as well as substantials. The children will try to earn the next treat, which should not be too far-off in the distance.

A daily bath, and changing to an afternoon suit throughout, is a great help with children; boys especially need to be taught the comfort of cleanliness—not one in ten finds it out for himself! Be lavish as to fruit and ice cream; both are nourishing and wholesome, while you can economize as to meat, which is not needed except in small quantities. I have seen an incipient rebellion quelled by pr ing peaches and cream with the stipulation of "bath first." Instead of hot, dusty, cross little fellows, three gallant little lads assembled in the parlor and quite forgot the matter they had been threatening to discuss with their fists. If mamma wore shabby gloves a little longer, was it not well worth the sacrifice? So be lavish as to clean clothes, cold water, and fruit.

"But my little one cannot read or write letters," says one; "how shall I keep her from being fretful and cross, or from running in the street?"

She, too, should have regular employment. A box of buttons to be strung on a strong linen thread will be a favorite occupation; only take care to put the box out of sight, when not in use, that they may be brought out fresh another time. Let the little one have two or three quarts of sand in a wooden tray in a shady corner of the yard; or, if you must keep her in the house, spread a sheet over the carpet and let her play with the sand there. Part of the sand can be dampened, and with a little wooden "village" (a very cheap box will do) the child can make hills and valleys and set out her houses, trees, and animals quite artistically. Then again, she can weigh her sand in little scales, and one of the next older children will enjoy playing store with her. Another occupation is to buy some of the pricked cards (sold among kindergarten materials) and teach the little one how to outline the figures with colored worsteds. Let the child have a cracker and drink of milk about half-past ten if her breakfast was an early one, and then if you can get her to sleep so much the better; but some children cannot sleep in the day time. About three o'clock let the child have a tepid bath, and do not be in a hurry to dress her; let her run about the room and enjoy an air-bath. Then at four she can play on the sidewalk or go out for a walk till tea-time. The great secret with such little ones is to put away the different occupations till needed again. Too many things at once only tire and bewilder a child.

A BAD TEMPER.

BY MARY A. BARR.

THERE are many people who could more easily control their tongues if they could control their tempers; but constitutional and educational tendencies are not at once eradicated, and the whole experience of both men and women is a warfare between the good they would do and the evil they do.

When we can we should sleep over every injury or annoyance. The pillow is a most excellence counsellor, and everyone must have noticed how different things look at the time of happening and next day. So if you get a letter that you conceive to be unjust or unkind, sleep over it. Another day will give you new light on it. If you are going to turn away a servant for some fancied wrong, sleep upon it. If you fancy yourself slighted or insulted, do not write anything in consequence till you have slept upon it. The great number of times in which this rule has preserved a person from a sin, saved many a friend, unconsciously strengthened a person's self-control, and undoubtedly been of considerable pecuniary advantage, can scarcely be estimated.

It is well to remember that very few people regard words in just the same sense. This is particularly the case with uneducated persons. Their tendency is always to use the plainest Anglo-Saxon, which often has none of those polished grades of expression which are gained by the admixture of the French and Latin element.

In the Southern States the freedom allowed to colored servants is very remarkable. They speak with a directness which no Northern mistress would tolerate from any servant, or even friend; but, after all, nothing is lost and much gained. A person gets some plain truths and much good advice in this way, and invariably it is a proof of interest and kind feeling; for where no impertinence is intended it would be ridiculous to defend one's dignity, and in all intercourse between educated and uneducated people this in a moderate sense is true. Often impertinence is simply ignorance, or it may be good-will speaking with a stammering and unpolished tongue.

There is also a vast difference in temperaments, and this point ought to have great weight with us. Some pulses keep up a calm and even beat, others race along at ninety throbs a minute. One person's nerves are buried deep down beyond the touch of the multitude; another's lie right on the surface and are dancing or quivering to every wind that blows. Such people claim our profound sympathy; even if they do us a wrong their offense cannot be measured with the slow, persistent injury of the man who is insensible to all outside influences. Therefore, in our anger, let us be sure that we sin not against a fellow-creature's physical infirmities.

A great help toward a day's good temper is, to rise early in the morning. A late riser is always sure to be an irritable person. He gets up to the sense of all his day's work being hurried and out of order, and he is thoroughly out of temper with himself before he comes in contact with anyone else.

Indigestion is another prolific source of ill-humor. Sydney Smith, in his pleasant hyperbole, says that "soup and fish explain half the emotions of life." Certainly gluttony and drinking explain a great proportion of its ill temper.

It is impossible but what offenses will come, and men who go into the market-places of the world are certain—however circumspect their conduct may be—to meet them. Still, they can leave them there. All outside grievances ought to have the house-door shut on hem, and every member of a family should strive to forget, for the time they are together, all grievances.

If ill-temper is caused by weariness of body, rest and refreshment is the best cure; if by exhausted mental powers, a change of scene or occupation. Get up from your ledger and go to some friend's office for half an hour and chat, or take a walk into the nearest picture-gallery, or take a twenty minutes at the dumb-bells. A woman should often drop her sewing and play with the baby, or run into the kitchen. She will find by changing her work, if ever so little, that it will be better done, happier done, and more of it will be finished than if she should sit hour after hour over some one thing. Variety is the spice of life in work as well as play.

HINTS, QUESTIONS AND EXPERIENCES.

[The editor of this department will be glad to receive questions, suggestions, and experiences for this column.]

Please answer in your columns what can be used on currant bushes to destroy tiny green bugs on under side of leaves. The currants are quite large. In former years the leaves have been eaten by worms, and the bugs may develop into the same destroyers.
A. M. G.

The bug is probably not the worm. White hellebore is the most effectual remedy we know, but it is a virulent poison and must be used with great caution. Dissolve one tablespoonful in a gallon of boiling water, and after leaving it to stand for ten or fifteen minutes add three gallons of soap-suds. With a watering-pot sprinkle the bushes thoroughly, but beware that no animals but the pests eat the foliage and that the fruit is thoroughly washed before using. It is said that a bunch of tobacco stems put in the middle of a currant bush, and a few placed on the ground at the roots, will effectually drive away all pests; if so, it is a safer remedy.

Is it right or wrong to drink much water in hot weather? Some say it is very bad and some say it is necessary. S. L. K.

It is said by scientific authorities that about five pints of fluid are required daily by a healthy adult. That, however, is not necessary to be all taken in liquid form, and a proper diet in hot weather supplies a large proportion of the required fluid in the so-called solid food. Lettuce is a little more than nine-tenths water when it is fresh and good, apples eight-tenths, potatoes seven-tenths; even fresh beef is about fifty per cent. water. If one abstains from the proper food for hot weather the fevered stomach cries out for water! water! water! and it is given by the half pint in a deluge, probably iced, to the unfortunate stomach which ought to have received it in much smaller quantities.

Where is to be found the quotation,

"Be good, fair maid, and let who will be clever"?

It is to be found in this little poem of Charles Kingsley's:

"My fairest child, I have no song to give you;
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day.

"Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long,
And so make life, death, and that vast forever,
One grand, sweet song.

If the inquirer for seaside resorts on Long Island is willing to go to the New Jersey coast, she may find an "unfashionable" house, where there is plenty of plain wholesome food, a healthy locality, salt water and sand, at Ocean Beach, New Jersey, and a letter addressed to C. L. at this office will receive a detailed reply.

What cathedral is it which is said to contain ten thousand statues?
STUDENT.

The cathedral of Milan.

M. E. D.—The kitchen utensils you ask for can be obtained at any good house-furnishing store.

Our Young Folks.

THE SKERRY OF SHRIEKS.

A STORY IN TWO PARTS.

BY HJALMAR H. BOYESEN.

I.

PEOPLE live even within the Polar Circle, although grown-up folks are apt to think it a poor sort of life. But to boys the "land of the midnight sun" is a veritable paradise. Every season of the year has its own kind of sport; and as schoolmasters are rare birds so far north, the boys are to a great extent left to follow their own devices until they are old enough to be sent away to school in the cities. From morning till night the air is filled with a screaming host of birds, which whirl in through the fiords like an approaching snow-storm. The eider-ducks lie gently bobbing upon the water, the black surf-scoters live in the surf and make short work of the young whiting, and the puffins sit in long soldier-like rows on the rocks, and plunge headlong into the sea at the first signal of danger. In this glorious region the fish and fowl from all quarters of the globe seem to have appointed an annual meeting about New Year's; and the Norwegian peasants, who

are dependent upon the inhabitants of the sea and the air for their living, are on the lookout for them, and hasten to the coast to give them a fitting reception.

Harry Winchester's motive, however, for visiting the Arctic wonderland was quite a different one. He had made the acquaintance of the Birk boys during the previous summer, and he had struck up a warm friendship with one of them, named Magnus. His parents, who lived in New York, had permitted him to accept the invitation of Mr. Birk to spend the winter with his sons, and Harry was so completely fascinated with the sports and adventures which every day offered in abundance that he would have liked to prolong his stay indefinitely.

Hasselrud, the estate of the Birks, was a fine, old-fashioned mansion, which peeped out from the dense foliage of chestnut and maple trees. Mr. Birk conducted a large business in fish and lumber, and manned every year several boats and sent them to the Lofoten fisheries. His three sons, Olaf, Magnus, and Edwin, were brisk and courageous lads, who had been accustomed to danger from their earliest years, and could handle a gun and manage a sail as well as any man in that region. Olaf was nineteen years old, and wore the uniform of a midshipman in the navy, and by courtesy was styled lieutenant; Magnus, who was sixteen, was a fair-faced, curly-headed lad, with frank blue eyes, a straight, handsome nose, and a singular talent for getting into mischief. Edwin was but twelve years old; but, as he does not figure conspicuously in this narrative, there is no need of describing him. But altogether the most important person at Hasselrud, next to Mr. Birk, was Grim Hering-Luck, a hoary, bow-legged fisherman, who was Mr. Birk's right-hand man and captain of his boat-guild. Grim had a stern, deep-wrinkled face, framed in a wreath of grayish whiskers. He had small, piercing eyes, and bushy, gray-sprinkled hair. On his head he wore a sou'wester. The seat and knees of his trousers and the elbows of his coat were adorned with great shiny patches of leather. The leathern girdle about his waist did not quite fulfill its duties as suspenders, but allowed the trousers to slip down on his hips, leaving some four inches of shirt visible under the border of the waistcoat. Grim was a gruff old customer, but it was commonly believed that his bark was worse than his bite. He liked the bright American boy better than he cared to confess, and therefore neglected no opportunity for quarreling with him. In fact, everybody admired Harry's enterprising spirit and was entertained by his lively talk. Olaf was fairly dazzled by his knowledge and experience of the world, and little Edwin copied his walk and his picturesque recklessness to the extent of his small ability; but among all the family there was no one who was more ardently attached to Harry than Magnus. The two were inseparable; from morning till night they roamed about ogether, setting traps for hares and ptarmigan, spearing trout in the shallows of the river, trawling for mackerel in the salt water, and sometimes tacking in and out of the fiord in a furious gale. At such times, however, they were sure to have Grim in the boat, and Grim was a capital man to have in a boat in case of an emergency. Thus they spent the beautiful autumn months until the November storms began to blow, the snow began to fall, and the air, when they looked out the fiord, was thick and the sky threatening. The great trees bent in agony and howled in the blast with voices of despair. Then Grim would begin to investigate and to mend the nets which hung in long festoons along the walls of the boat-houses, and, with his friendly grunt, he would say in reply to Magnus's queries:

"Wal, Mester Yallertop, the Lord he looks out fer them as they look out fer themselves. He puts the cod in the sea, but I never heared of his puttin' it in yer mouth fer ye. He made the land poor up here, but he made the sea rich, jest fer to make the average right in the end. He lets ye starve like a toothless rat if ye have a taste fer starvin'. But thar ain't no call for anybody to starve here north, ef he can bait a hook and ain't afeared of bein' late to his funeral."

"Being late to your own funeral, Grim!" Magnus would exclaim, in amazement; "how can a man be late to his funeral?"

"Wal, now, Mester Yallertop, that I'll tell ye. Yer that ain't no uncommon case here north. Suppose ye go out in the mornin' with the fishin'-fleet, and it blows up right lively, and ye don't never come back again. Then after a week or so the parson reads the sarvice over yer name and prays fer ye, and the next mornin', likely as not, yer legs drift ashore, quite independent-like, jest because the cod found yer tarred-top boots indergestible."

"And do such things ever happen, Grim?" the boy would ask, shuddering at the ghastly picture which his friend's words suggested.

"Do they ever happen? Wal, I reckon they do. I might jest mention to ye that I ain't in the habit of tellin' no lies. My father—God ha'e mercy on his soul—he sent only his legs fer to represent him at his funeral; and my grandfather—wal, the cod turned the tables on him; he had meant to eat them, but—it ain't no use bein' squeamish about it—they ate him. It war in the great storm of the 11th of February, 1848, when five hundred fisherman cheated the parson out of his funeral fees."

"How terrible, Grim! How can you go to the fisheries every winter, when both your father and your grandfather lost their lives there?"

"Wal, now ye are puzzlin' me, Mester Magnus," Grim replied, taking his clay pipe from the corner of his mouth, and looking up seriously from his labor; "but I'll tell ye a yarn I heared when I was young. I reckon it is true, because I have never heared nobody say it warn't. Some city chap axed a fisherman purty much what ye have axed me, and the fisherman says, says he: 'Whar did yer father die?' 'Why, he expired peacefully in his bed,' said the city chap. 'And yer grandfather?' axed the fisherman. 'Wal, he had jest the same luck,' says the city chap. 'And yer great-father?' 'He, too, turned up his toes in the same style.' 'Wal, now,' says the fisherman, 'if I were you I would not never go to bed again, sence all yer forbears come to their death in it.' Now, I reckon that is the way with all of us. Ef the Lord wants us he will know whar to find us, wharsoever we be."

When the Christmas holidays, with all their old-fashioned hospitality and sports, were over, the question was seriously debated whether the boys should be permitted to accompany Grim and the housemen (tenants) to the Lofoten fisheries. It was decided that three boats should be manned, and Grim was as usual elected captain of the whole guild. The "tokens" had been uncommonly good this year, and a profitable fishery was expected. Mr. Birk, who well knew the dangers connected with this enterprise, was very unwilling to let the boys start out in the open boats, and suffer the discomforts which were inseparable from the life on these barren islands, where thousands of people were huddled together in booths and shanties, and quarrels and fights were the order of the day. Harry, however, argued that such an experience would scarcely offer itself to him a second time in his life, and that it was easy to avoid danger while still observing all that was interesting and instructive in the lives of the people. Olaf and Magnus, too, added their powers of persuasion to those of Harry, and in the end Mr. Birk (after enjoining a hundred precautions) had to yield, stipulating only that Edwin should remain at home. Grim promised to keep a careful lookout over the movements of the boys, but he refused to be responsible for their safety, because, as he remarked, "they were too lively a lot to be controlled by a stiff-legged old crab like himself."

It was a gray morning in January that the long pine-oared boats were made ready, the chests containing provisions and clothes were placed in the stern, and the sails with a rattling noise flew up and bulged before the wind. The sky had a peculiar whitish-gray color, which has always an ominous look and promises squalls. Yet it was a glorious sensation to feel the boats shooting away over the crest of the waves, dashing the spray like smoke about them, and yielding like living things to the slightest prompting of the rudder. Grim himself sat in the stern of the first boat, which the boys had named "The Cormorant," holding the tiller in his left hand and the sheet in his right. Magnus had found a rather elevated seat in the prow, from whence he could observe the captain's manœuvers and take lessons in seamanship. Harry and Olaf sat on the middle bench, watching the horizon and seeing the squalls dash down from the mountains and sweep their trails of smoke across the fiord.

"It must be dangerous sailing here, Grim," Harry observed, uneasily.

"It ain't no joke—fer goslings," answered Grim.

"I should think, on the whole, it would be more comfortable for goslings than for men," retorted Harry, carelessly. "They wouldn't mind a ducking half as much as I should."

"If ye are afeard just say so, and I'll put ye ashore," said Grim, sternly.

"Afraid!" said Harry indignantly; "not much, old man; guess I can give you odds any day if you want to try my courage."

"I want to try ef ye can hold your tongue," was the captain's ungracious reply. "I ain't much for gassin' on the water."

Harry, thinking that perhaps the situation was graver than he supposed, failed to resent the snub, and fell again to watching the horizon. They shot away at a tearing speed over the waves, and sometimes "The Cormorant" careened heavily to leeward and shipped a sea, but Grim still made no motion to reef the sail. The other Hasselrud boats, which had kept bravely in the wake of their leader, were now falling behind, and the blinding spray often hid them completely from sight. The fiord was growing wider, and the long "ground swell" showed that they were nearing the ocean. The stormy petrel was seen spinning lightly, half flying, half running, over the tops of the billows, and her shrill scream pierced like a sharp instrument through the deep bass of the wind. The boats round about them multiplied, and a whole fleet of reddish brown sails was seen steering toward the Lofoten islands. The day passed without any incident, and when about three o'clock in the afternoon the darkness came rolling in like a gray curtain from the west, Grim put into port and the boys devoured between them a five-pound cod, whereupon they all crawled into the same bunk in a fisherman's lodging-house and slept the sleep of the just.

The next morning they were roused before daybreak, and after a frugal repast of coffee and sandwiches were hurried into the boat. The wide ocean now stretched out before them, rolling with a mighty thundering rhythm against the rock-bound coast. A light mist was hovering over the water, but the wind was fair, and hundreds of boats were already scudding northward toward the rich fishing banks. As soon as the fog rose and was scattered, the invisible sun sent a faint semblance of light up among the low clouds, and immediately thousands of gulls and auks and cormorants were on the wing, and whirled with a wild confusion of screams on the trail of the fishing-fleet. When toward noon the wind slackened a little, Magnus swung out the trawling line and had almost in the same moment a bite which sent the line whizzing over the gunwale.

"Gracious! I am afraid I have caught a whale," he shouted, standing up in the boat, and holding on to the line with all his might; but being unable to keep his footing, he flung himself prone across the row-bench and would inevitably have been pulled overboard if Harry and Olaf had not caught hold of him by the legs and told him to let the line go.

"You remind me of the Englishman at the siege of Quebec who had caught three Frenchmen," said Harry. "I should say it was the whale who had caught you, in the present case, if a whale it is. Now *I* am going to try my luck," he added, seizing the wooden frame to which the line was attached just as it was about to fly overboard. He braced himself against the mast and flung his body back now, but the line cut into his hands so terribly that he had to cry for help. Then Olaf was promptly at his side, and by their united efforts they succeeded in hauling in a couple of fathoms; but it was not until one of the boatmen added his strength to theirs that they made any sensible headway. Great was their delight when at the end of five minutes they caught sight of an enormous halibut, weighing some forty or fifty pounds, but, as well might be imagined, it was no easy job to get such a monster into the boat without upsetting it. The only way was evidently to tire him out until he lost all power of resistance, and as he had swallowed the metal bait with tremendous vim there was no danger of his escaping.

It was well on toward evening when they put into harbor on the northern coast of Lofoten, where they were to remain while the fisheries lasted. An endless double row of boats stretched along the shore, and behind these the so called "Hjælder," or drying houses, rose in gaunt perspective against the dark sky. Thousands of boats were drawn up along the whole beach, and the smell of fish pervaded the air and seemed even to be borne in on the ocean breeze. Grim, followed by all the men from the five boats, marched in a line up to the Hasselrud booth, which he unlocked, and ordered the temporary cook to make a fire on the hearth and to prepare supper. It was a large empty room, one wall of which was occupied by the hearth and two by rows of bunks, one above the other, representing the booths in the steerage of an immigrant steamer. It looked cheerless, and the boys, whose expectations had pictured to them something quite different, shivered at the sight of the bare and sooty walls. Nevertheless when the fire had been lighted, and a couple of burning pine knots stuck into the wall, they took heart again and determined to make the best of the situation.

The next morning, at day-break, they jumped into their clothes, pulling a complete oil-cloth suit on the outside of their ordinary garments. Then fastening their yellow sou'westers under their chins, they surveyed each other with undisguised looks of admiration and began to feel like real fishermen. The breakfast was swallowed in haste, but they scarcely noticed how the hot coffee scalded their mouths, so eager were they to be off. Nevertheless, as they had no nets to draw as yet, they delayed their departure for several hours. It was a raw, cold morning, but the signals at the government station indicated fair but blustery weather. The whole fleet had already started, and the Hasselrud boats were among the last to set sail for the fishing-banks. It was glorious to see the wide ocean studded, as far as the eye could reach, with swelling sails, and the air filled for miles with a screaming host of great white-winged sea-birds.

Round about the whales were spouting, shooting columns of water into the gray light of the morning; and the ducks were rocking upon the waves, and vanishing, quick as a flash, as soon as a boat approached them. The fresh sea-breeze blew into the faces of the three boys, and they felt like Norse Vikings of the olden time starting out in search of game and adventures. It was about twelve o'clock when they arrived at the fishing-banks; the sails were lowered and the nets sunk by means of lead balls and stones attached to their lower edge. Wooden floats, similarly attached to their upper edge, held them in position in the water. Grim sat, stern and imperturbable in the stern, issuing his commands in a voice which rose high above the rushing of the water and the whizzing of the wind, and every man obeyed with a promptness as if his life depended upon it. The sea was so packed with cod that the nets often stopped, gliding slowly over the backs of the fishes, and being again arrested by the myriads of finny creatures below. Often the same net had to be taken up and disentangled several times before it made its way to the bottom. The water was thick with spawn, which clung in long gelatinous ropes to the blades of the oars, and doubled their weight to the rowers. The boys, leaning out over the gun-wale, could see the huge male cods winding themselves onwards through the dense throngs of females which stood still with their noses against the current, moving their fins, and shedding their spawn. It seemed a positive mercy to haul up a million or so of them, just to make room for the rest.

"I understand now," exclaimed Harry, "how the Canadians managed to cheat us out of so much money —six millions, more or less, I think—because we had encroached upon their fishing-grounds. I would myself pay a good round sum for sport like this; and the joke of it is that you are making money at it and have all the fun in the bargain."

"And have ye fisheries in America too, lad?" Grim asked, with visible interest, as he let the last float slip from his hand.

"Have we got fisheries in America? Well, I should say we had, old man," said Harry, fired with patriotic ardor. "You just tell me what we haven't got in America. If you'll come over and see I shall be happy to entertain you."

"Ye are safe in invitin' me, lad," Grim retorted, biting a quid from his roll of tobacco. "A purty figger an old sea-cale like me would make in your ma's carpeted parlor."

Harry in his heart admitted the force of this remark, and he laughed to himself at the thought of Grim's ungainly form seated in one of his ther's spindle-legged blue satin chairs; but for all that he liked Grim too much to wish to offend him, and therefore stuck bravely to his invitation, insisting that it was sincerely meant. As they were amicably squabbling, the sun suddenly burst forth, and flung its dazzling radiance upon the ocean. The noise of the sea-birds grew louder, making the vast vault of the sky alive with countless varieties of screams. The fishes leaped, the whales spouted lustily, the stormy petrel danced over the crests of the billows; thousands of boats lay bobbing up and down on the waves, while the lines were being baited; a thousand voices shouted to each other from boat to boat; oars and rudders ratttled, and the wind sang in the mast-tops. It was a scene which once seen could never be forgotten.

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AUNT PATIENCE'S WRITING DESK.

My Dear Nephews and Nieces:

GIRLS, and boys especially, are fond of hearing about brave acts, and they like to picture to themselves situations of great danger in which they do some surprising deed of defense or rescue. How many little boys not yet out of petticoats have rushed in front of a pair of runaway horses and stopped them —in their dreams. Girls perhaps oftener dream of some noble and brave man who has leaped into foaming billows or burning buildings to save them; but even girls dream of heroically stepping in between the bloody assassin and his victim, of wintry walks and midnight watches by which great glory is won. Now, why is it that of all these boys and girls, who start out with such grand thoughts, so few really become brave and heroic?

It is only in sensational books that people who have never shown great courage before suddenly do some bold and daring thing, and the trouble with most of us has been that in dreaming about bravery we lose all the chances to grow brave.

I know a very little girl who had a great fear of a bee or a wasp, and as she lived in the country, where bees and wasps are very common, her terrified and terrifying screams were frequently heard. But she resolved to begin to be brave, and a few weeks ago her friends found she had made great progress. She said to her mamma one day, "I feel a queer sharp prick in my shoulder, and it hurts me pretty bad, but I guess I can bear it," and dinner being just then announced she quietly went to her seat. A little later her mamma saw her older sister putting her hand under the neck of the little girl's dress, and heard her say, "Oh, there's nothing there." Some moments passed and the little voice very calmly said, "Please excuse me a moment," and mamma, seeing the little lip quiver, quickly followed the wee girlie into the library, and thinking what might be the matter she speedily unfastened her dress, found a stinging creature which seemed to be a young bee, and the only sound the trembling little girl uttered was, "I'm sorry, you poor little bee, that I kept you shut up under my dress so long." I think that little girl has learned a long lesson in bravery in a year.

And I heard of another brave girl lately. She fell from a hay-mow where she was playing with a little boy cousin, and, though she sprained both wrists badly, and must have been in great pain, her first thought was to save him a like fate, and, after directing him to stay perfectly still, she went for help—not for her own bruises, but for her companion. It is not at all surprising that the little girl, now grown up, having practiced bravery in all the small ways that came to her, has proved herself a heroine in great things. There is only one way to reach greatness in everything; that is by patient and persevering progress by short steps. That is the royal way to learning, to power, to goodness, to greatness. Which way are to-day's steps taking you—toward or away from these good things?

CHELSEA, May 29.

Dear Aunt Patience:

I intended to write to you long before this, and thank you for the pretty card you sent to me I have only four more weeks to go to school before vacation. My brother has a tame gray squirrel, and we have a nice time playing with him. He will put his head in one's pocket and get peanuts, and if he cannot find one he will chatter and run all over them. He likes maple-sugar and apple-pie. We do not keep him in his cage but let him run about in my brother's workshop. I am going to have a kitty, and hope they will be happy together. My birthday is the first of July. I will be nine years old. I expect my papa to get me a tent. I send ten cents for poor children. Please give my love to Trixie.

Your loving niece, GRACIE.

What would you think to see fifteen gray squirrels, with their bushy tails, all in one cage? I think I saw as many as that a few days ago, but they did not stay still long enough for me to count them. The owner is getting them tame, and then is going to let them live in the trees near his house. It will be a nice place for them, and I hope they will be wise enough not to go away.

SAN LEANDRO, June 13, 1883.

Dear Aunt Patience:

I want to be your little niece, for I think it would be very nice to have a new auntie and so many cousins.

I am nine years old and go to school in Oakland, where I live. It is vacation now, and I am visiting a cousin in the country, and this is where I first became acquainted with Aunt Patience. It is lovely here, and my sister and I have had such fun eating cherries off of the trees. Sometimes we go to the top of a tall ladder to get them.

We have had two birds so tame that they would sit on our fingers and eat off our hands; but when the old mother bird came around with a worm to feed them, and called so pitifully, we let them go. Then we wished we had them back, for we loved them.

My mamma and papa don't know I am writing, but if this is printed I am going to surprise them. Your loving niece, BESSIE G.

I could not quite make out the street where you live; please send it to me on a postal card. It was right to let the little birds go. It is unkind, I think, to keep wild birds caged.

JONESVILLE.

Dear Aunt Patience;

I should like to become one of your nieces. I am a little girl ten years old. My father takes The Christian Union, and I 'most always read the letters of your nephews and nieces. I like them very much. I am the youngest of the family. I have two brothers and one sister. My father owns a large mill and my oldest brother works in it. My other brother goes away to school, but now he is home for a vacation. We are all very glad to have him come home.

Your loving niece, ANNIE W. F.

You did not tell me in what State you live, and so I cannot put you in my book until I hear again. I am glad you have a brother whom you are glad to see at home. There are boys, I am very sorry to say, whose coming home brings trouble, and not joy, to their sisters. Perhaps that is partly the sisters' fault.

SAN FRANCISCO, June 11, 1883.

Dear Aunt Patience:

I am a little girl ten years old and I came to California this spring. I should like to be one of your nieces. I have one brother who is in Missouri, but no sisters. I have only been to school about four months and so do not write as well as I should. Papa takes The Christian Union. I have been saving up money for a while and about the middle of May I had five dollars. I got half a dozen hens that cost four dollars and a half, and after about a week I got five or six eggs a day, and I sell them to papa for thirty-five cents, which is five cents more than the market price. Papa says he thinks they are worth it, because they are so much fresher than those we get at the grocery. Three of my hens are setting now. I never had any such thing before and I enjoy it very much. Nearly all our neighbors keep hens and raise chickens. I never saw it done before in a large city. May I be your niece? CECILIA R.

And here is another little girl who forgot to give the street and number. I am sure the postmasters out in California cannot know which house every little girl lives in, and if I should send the postmaster of San Francisco something for you he would, I am afraid, send it back to me. What are you going to do with all the money you earn? I shall be impatient to hear, so please write me again very soon with your full address.

CARMICHAEL'S, Pa.

Dear Aunt Patience:

I have a quarter that my grandma gave me Christmas, and I want to send it to you for the poor children. Mamma gives me a cent every day for washing the dishes in vacation. I have an envelope that I put one-tenth of all the money I earn into, to give away, and perhaps I will send you some more sometime. I will be ten years old the second of April. I have a brother seven years old and a baby sister nearly seven months old. I would like to be one of your nieces. Papa takes The Christian Union, and I like to read the letters. Mamma likes The Christian Union very much, and sends her love to you. Your friend, JENNIE M. L.

I hope your birthday was a happy one. You and your brother and sister have grown quite a little older while your letter has been waiting.

When children get busy about their play and frolic in vacation there is danger that they forget the needs and sorrows of others. Let this letter remind your dear boys and girls, that *regular* benevolence is true benevolence. Jennie's way of consecrating one-tenth is a very good one.

CHARITY'S REPORT.

Previously acknowledged,	$567 17
Mrs. F. W. V. W.	15 00
Frank W. Howard,	1 00
Eddy M. Griffiths,	1 00
Total	$584 17

Affectionately, AUNT PATIENCE.

BIBLE STUDIES.

No. 50.

Something that is mentioned but once in Holy Scripture, and that in connection with a wise and virtuous woman. It was well known to the Orientals in a remote era, and is highly prized in modern times by all who chance to get it in their possession. There are two names by which it has been known. The thought of it recalls to me a famous artist whose birth and death occurred on Good Friday, with not quite two score years between; Pope Leo X., and a chamber in the Vatican; Henry VIII., and James I., of England; Francis I., Henry IV., and Louis XIV., of France; a dyer, an artist, and a civil minister of Paris; a city of Belgium and a famous room in Westminster Abbey.

What is the word?

Where is it found in the Bible, and by whom is it supposed to be used?

By what other name is it known?

What artist was born and died on Good Friday?

How is the word associated with Leo X. and the Vatican?

How with the kings of England and France?

To what dyer, painter, and civil minister do I allude?

To what city of Belgium?

What connection has the word with Westminster Abbey?

F. BURGE SMITH.

ANSWERS TO BIBLE STUDY NO. 47.

Jannes and Jambres.
2 Tim. iii., 8.
Eusebius.
Pliny the Elder.
Egypt.
Pharoah.
Moses.
The plagues that came upon Egypt because of the King's obduracy.
Timothy.
St. Paul.
2 Tim. iii., 1-14.

PUZZLES.

INITIAL EXCHANGE.

Example, Grand, B-rand.

1. A burglar; a leader. 2. A relative; to collect. 3. Clothing; a motion. 4. Cheerful; a refusal. 5. To sing; to separate. 6. An enigma; a musical instrument. 7. Warlike; biased.

ANAGRAM.

"Vanebe form lal steracur sheid eth obko fo Feat,
Lal vaze eth gape delevers—eth respent ettas."

LULU D.

PLANT SEEDS.

One of apple, one of orange, one of lemon, one of peach, one of grape, one of prune, one of pear, one of banana, one of mango, one of date, one of lime, and raise a nice fruit. J. R. NILES.

DOUBLE ACROSTIC.

Outer part of a city.
One of the seasons.
A man's name.
To allure.
An officer. MRS. I. K.

ACROSTIC.

The ancient deity with power
All good or bad on us to shower.
An isle where perfect laws are found,
And happiness and peace abound.
The pale-eyed goddess of the night,
Who sheds o'er all her mellow light.
A king to prove the gods divine
Served up his son with them to dine.
A musician noted for such skill
'Twas said trees followed at his will.
A weeping goddess, sad and lone,
Who changed at length into a stone.
Of these six names the initials take,
A great inventor's name to make. J. D. P.

ANSWERS TO PUZZLES OF JUNE 14.

Charades.—1. Dry-den. 2. Gold-Smith.

Drop-Letter Puzzle.—

Not in vain the distance beckons,
Forward, forward let us range,
Let the great world spin forever,
Down the ringing grooves of change.
[Tennyson.

Answers received from B. L. H.

IN AND ABOUT CHICAGO.

[FROM OUR OWN CORRESPONDENT.]

The work of the New West Education Commission is one of the "signs of the times." In a little more than four years it has given us the key to the solution of the Mormon problem. The Divine favor has rested upon its schools and its teachers from the first. In spite of opposition, the Christian methods of the men and women it has sent into the field have uniformly won the day, and secured the privilege of instructing large numbers of Mormon children in the principles of morality and religion as well as in the elements of a purely secular education.

At their last meeting the directors of the commission instructed the secretary to open at least twenty more schools the coming year in Utah, New Mexico, and Arizona. They are confident that in thus attempting to meet the demands which the needs of the people make apparent, the churches will give them their support. The new obligations incurred will call for an additional outlay, in the purchase of land, the erection of buildings, and the employment of teachers, of not less than $30 000. In place of the $35,000 expended last year, $65,000 will be needed this year. The good to be accomplished by so small a sum, compared with the magnitude of the work in hand, is so evident that the managers of the Society have felt constrained to go forward and appeal to the churches for the necessary funds. The greatness of this work and the signal blessings which have attended it led the Presbyterians in the last Assembly to organize a Bureau of Education under whose auspices similar work might be carried on. The headquarters of this bureau are to be in Chicago, and its management has been offered to the Rev. Arthur Mitchell, D.D., now of Cleveland, but for many years the honored and greatly loved pastor of the First Presbyterian Church of this city. His brethren here of all denominations wish that he might see his way clear to accept the appointment.

The event in our religious history of chief importance the past week is the commemoration by the First Presbyterian Church of its fiftieth anniversary. The exercises began with an historical sermon Sunday morning by the pastor, the Rev. John H. Barrows, D.D., and closed with the prayer-meeting Wednesday evening. A Sunday-school public service was held Sunday afternoon; Monday evening was given up to congratulatory addresses from pastors of other churches and of other denominations, Dr. Scudder speaking for the Congregationalists, Dr. Henson for the Baptists, Bishop Cheny for the Reformed Episcopalians, and the Rev. F. M. Bristol for the Methodists.

On Tuesday evening the ladies gave a reception in the church parlors, and those present were permitted to listen to the personal recollections of Rev. Jeremiah Porter, the founder of the church, and Dr. Flavel Bascom, its pastor for nine years, and the third in the honored succession. These anniversary exercises have not only elicited great interest among the members of this ancient church, but have called the attention of the whole city to the immense influence which a Christian organization like this has in determining the character of our institutions, civil as well as religious. Some of the statements from the historical sermon are too interesting to be omitted.

The earliest of the church records is in these words:

May 30, 1833. About thirty professing Christians in the garrison, brought from Sault Ste. Marie to this place, landed on the 13th of May, with the Rev. Jeremiah Porter, pastor.;

A Sunday-school had been previously founded by Philo Carpenter, who is still living, and an officer in the First Congregational Church, which he helped to found.

There was occasional preaching in a log cabin on the West Side by an aged Methodist known as Father Walker. One of the first to welcome Mr. Porter was John Wright, whom the minister had known at Williamstown, Mass. A carpenter's shop at the Fort was fitted up for divine service on the next Sunday. Mr. Porter (to use his own words) preached from the words of the carpenter of Nazareth: "Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." In the afternoon he preached to an overflowing house in Father Walker's log cabin. At six o'clock he held a prayer-meeting at the Fort, and later in the evening attended another service at Father Walker's.

For some time preaching services were held in Fort Dearborn and in Father Walker's log cabin at the point, but as the arrangement was unsatisfactory,

Mr. Porter advised the erection of a frame building, suggesting that subscriptions made toward his support should go toward the church edifice. This plan was adopted, a building committee was appointed June 11, and application was made to the Home Missionary Society for Mr. Porter's support. On June 26 this church was organized by adopting the covenant and articles of faith of the Church of Detroit. Sixteen persons, four of them women, were received from the garrison; five men and four women were received from Chicago, and three ruling elders were chosen, Captain De Lafayette Wilcox, John Wright, and Philo Carpenter.

Thus was organized the First Church in Chicago, a church which has enrolled 3,234 communicants, and which now has on its register nearly a thousand members.

This was the first religious organization in Chicago. The Roman Catholics had been here before, and the Methodists; but neither priest nor minister had taken steps toward forming a church. After tracing the history of the city and the country for fifty years in their great enterprises and their greater men, Dr. Barrows adds:

In that far-off time, 1833, American literature was scarcely born. Bryant had published a volume of poems, Irving had written the "Alhambra" in 1832, and that year accompanied Commissioner Ellsworth when he removed the Indian tribes across the Mississippi. But Longfellow in 1833 was a Professor in Bowdoin, and had not published his first volume of poetry, Motley was a student in Berlin; Prescott was toiling with blinded eyes through the studies preliminary to his first volume of Spanish history, not published till 1837; Lowell had not entered Harvard College; Whittier was on a farm near Haverhill, Mass.; Hawthorne, a recluse in Salem, had published anonymously a little volume which he never reprinted; Mrs. Stowe was then Harriet Beecher, of Cincinnati, and twenty years were to elapse before she "made all languages her own;" and Emerson, two months from this day in the calendar of 1833, "descended upon" Carlyle, almost equally unknown in solitude at Craigenputtock.

. . . . . .

On the 26th of June, 1833, what would Jeremiah Porter and Philo Carpenter have said had the angelic announcement been made that within fifty years their town of 300 inhabitants would have become a metropolitan city of 600,000 people with twenty languages spoken in her streets; that their one church would be girded by 190 other Protestant besides forty Roman Catholic churches, twelve Jewish congregations, and four theological seminaries, and that after successive removals southward, the church should find its stately house in a region so remote, in the vicinity of splendid avenues and palatial houses that would have seemed to them at that time as brilliant and miraculous as the enchantments of Arabian romance!

CHICAGO, June 30.

THE MISSION FIELD.

The preservation of the mission work of the United Presbyterian Church in Egypt during the late rebellion, and in the forced absence of the missionaries, is certainly remarkable. It appears, after thorough examination, (1) that, at all stations save two, the regular meetings were kept up and often increased. In the other two the Christians were scattered for a time.

"2. Though the Christians suffered much in property from the stoppage of business and the exactions of the war party, and a number were forced to join the army of the rebels, we have as yet heard of but one person who is missing, and he, we believe, was not a communicant, but only an adherent to the Protestant Church.

"3. While in some places they abstained from singing, and in others from ringing their bells, so as not unnecessarily to excite Moslem fanaticism, they held many special meetings for prayer and fasting. In one place we were informed (not by themselves, but by persons from a neighboring village,) they observed during the war twenty-two fast days, and this almost speaks of God's special providence over them.

"4. Generally, while acknowledging the great work by the English army, the confession is yet full and explicit that they owe their deliverance to the special interposition of God.

"In conclusion, while many at home feared that the mission work would be utterly broken up and scattered, we are convinced that the evangelical cause is to-day stronger in Egypt than it was six months ago."

Such is Dr. Lansing's careful summary of the matter after thorough investigation. This is occasion for hearty congratulation. The encouragement is great to push on up to Kharstown.

Revival tidings come this month from South Africa, and especially from the Muvoti Station of the American Board. The missionary, Mr. Rood, has been assisted by the Scotch Evangelist, a Mr. Russell, and Dr. Sowerville. Of this work Mr. Rood writes:

"We do not wish to-day to attempt to estimate the fruits which will come from these special services. More than twenty profess to have found Christ, and at least fifty have declared that they are seeking him. The whole station has been greatly moved. We know this will give you great joy, and, we trust, will stir up Christians in America to pray more earnestly and hopefully for their missionaries and native workers and churches, and for the whole Zulu people."

This work seems to have begun with the week of prayer and deepened from that time. There have been many hindrances of late to work in South Africa owing to the disturbed condition of the country. This news seems all the more cheering. The new seminary building at Comourimtote, for which an appeal was made to the Sunday-schools of Ohio, is to be carried forward, with promises of some aid—two hundred and fifty pounds from one—from British residents in Natal. The maintenance of peace, if vouchsafed, will greatly further Evangelistic work. The skies are just now lowering, though the storm is held back.

The veteran missionary Tyler, under date of April 27, says, "Zululand is on the eve of civil war," consequent upon the return of Cetywayo. May the spirit of peace avert the calamity.

To previous notices of the revival in Turkey we are gratified by being able to add that, as a fruit of this work, fifty-seven were at first received into the Adona Church and over a hundred others were applicants for admission. In the midst of the late conference at Constantinople, Secretary Clark received a telegram from Adona announcing that there were manifest signs of a fresh awakening. At Hadjin, and at Tarsus also, the work has been scarcely less remarkable; and two churches in Eastern Turkey have received, respectively, forty and fifty members as the fruit of revival. A noticeable feature of the work is the great numbers that crowd the prayer-meetings—800 and upwards being in attendance. Another evidence of the power of the spirit is the fact that many who were atheists and infidels, drawn from curiosity or meaning to make disturbance, went away subdued and smitten with conviction for sin. Many such are among the converts. In Hadjin 100 women profess faith.

The following extract from a letter written by an educated Japanese gives an inside view of awakened Japan which is full of interest: "The literary activity of our people at present is quite unique in history; not only many standard works in science, philosophy, politics, medicine, etc., are being translated and published, but many anti-Christian works—among others, such as Tom Paine's 'Age of Reason,' Ingersoll's infamous Lectures, John S. Mill's three essays on Religion, Draper's 'History of Conflict between Science and Religion,' and Buckle's 'History of Civilization'—are already translated and published; besides these, many original works on kindred subjects, and new editions of a great many classical literatures of Japan and China, are being very extensively published. We have now more than two hundred newspapers and periodicals of various styles, about seventy of them being daily papers. The influence of these various literatures must be immense. Ours is the age of the press. With regard to Christian literature, though missionaries and native Christians are doing some valuable service to it compared with other literatures it is almost nothing. There ought to be a powerful Christian literature, not only to counteract anti-Christian literature, but to lead our people to the truth. Ninety-nine parts of objection to Christianity by our people are based simply on our ignorance or misapprehension of Christian doctrines. Nearly all our people hear about Christianity is from the side of infidels, agnostics, naturalists, and atheists. No reason why our people do not readily receive Christianity!" The writer of this letter is the editor of a monthly magazine, and one of a company organized to publish Christian literature, and wishing to borrow five thousand dollars for five years. The movement is cordially indorsed by Mr. Neesima and Mr. Davis. The principal and interest seem reasonably secure, and the movement is in a right direction. It should be said, however, that the people of Central Japan are hearing a good deal about Christianity in these days, with almost a hundred aggressive churches there planted, and mass meetings held freely in many large cities.

CHURCH GLEANINGS.

[The Editors will be glad to receive items of news for these columns.]

NEW ENGLAND.

—The eighty-eighth annual general convention of the Congregational ministers and churches of Vermont concluded a three days' meeting at Newport June 21. The convention voted to adopt a resolution calling for the observance of Children's Day annually in the churches on the second Sunday in June. An amendment to the constitution was also adopted, designating as "supplies" all ministers not actually pastors or acting pastors. A resolution coming from the W. C. T. U. of Vermont in regard to temperance work in churches was cordially received and heartily indorsed by the convention. The church property in the State is valued at $2,000,000. The denomination has 47 missionary stations in the State, which report 107 conversions during the year. Churches in the State, 199; settled pastors, 49; acting pastors, 83; of 190 churches reporting, the aggregate membership is given at 19,414, a decrease of 210 since 1881.

—In response to a call signed by the Congregational clergymen of New Haven, Conn., and about sixty laymen, a meeting was held in the chapel of the Center Church recently for the purpose of organizing a club for the promotion of the general interests of Congregationalism in New Haven. About thirty of those interested in the movement were present. It was unanimously resolved that such a club should be organized, and the Rev. Dr. John E. Todd was chosen President. An executive committee of three was also chosen. A constitution was adopted and the club adjourned to meet at the call of the executive commtitee. It is probable that the first regular meeting of the club will be called in the early autumn.

—Several little boys and girls connected with the public schools of New Haven, Conn., solicited flowers, and prepared bouquets which were presented to the prisoners at the jails Saturday evening. The flowers were highly appreciated by the receivers as conveying a message of interest from the outside world. The children have formed themselves into a society known as the Juvenile Flower Union. Their next distribution will be to the inmates of the almshouse, where the distribution will be made by the little ones in person. This is a good hint for the children of other cities and towns.

—At Boston, Mass., the friends of Christian work for the people, both laymen and clergymen, of different denominations, have arranged a series of gospel meetings for every evening during July and August, except July 4. By a unanimous vote an invitation has been extended to the Boston Young Men's Christian Association to take charge of these services. Mr. Moody has consented to open the series by preaching in Music Hall next Sunday evening. After that the meetings will be held continuously in the Windsor Theater. A good chorus choir, a staff of ushers and workers are being organized. It is intended to make these meetings fill the gap necessarily made by the partial cessation of work in the churches during the vacation months.

—Dr. Newman Smyth read before the recent Congregational Association of Connecticut a paper on the decrease in the numbers of the ministry, in which he maintained that denominationalism was one of the chief causes, and declared that if a Protestant Pope could begin at the Atlantic coast and go westward, organizing all evangelical churches according to the religion in the denominational requirements of the community, he would have ministers enough left to supply the isles of the sea with missionaries.

The Rev. Mr. Capron, whom our readers may remember as one to whom a Congregational council declined ordination a year ago at Wayland, Mass., was ordained by unanimous act of council at West Taunton last week. He read a carefully prepared statement of faith, in which he declared his acceptance of the Bible as the record of a revelation, constituting "a perfect guide in all matters of faith and practice;" in the fall, and the consequent universality of sin; in the sufferings and death of Christ as a substitution for man's penalty; and in a final judgment dependent upon the rejection of Christ, which "cannot take place until a man sees Christ as he is." He held that Christ would be thus presented to every man before the final judgment. Mr. Capron has earned the respect of the Christian community by his course in quietly accepting the decision of the first Council, devoting a year at Andover to further study, and then returning to the Orthodox pulpit, with a clear and courageous but wholly uncontroversial statement of his faith, which, so far as we can judge from a comparison of his complete statement last week with the published reports a year ago, has not materially changed except by being perhaps somewhat clarified and solidified.

MIDDLE STATES.

—Some of the pastors of the churches of New York will spend their vacations as follows: Dr. John Hall will remain in the vicinity of New York. Dr. Howard Crosby will go to the Catskills; his church will remain open for the summer, being supplied by the Rev. Mr. Riggs of Cranford, N. J. Dr. Parkhurst is in Europe. The Rev. H. J. Van Dyke will summer at the Adirondacks. Dr. John R. Paxton will go to Europe. Dr. Marvin R. Vincent will spend the summer at Litchfield, Conn. Dr. C. S. Robinson will go to Germany. Bishop Potter will go to Rye Beach, N. H. Dr. Henry C. Potter will meet his family in the Austrian Tyrol. Dr. Rylance will spend the summer at the seaside. Dr. Morgan, of St. Thomas's, has gone to Newport. Dr. Howland has gone to California. Dr. Watkins, of Holy Trinity, and the Rev. W. S. Rainsford have sailed for Europe. All the churches connected with Trinity parish will be open during the summer, as will the Collegiate Reformed churches. Dr. Ormiston will go to Canada for a month. Dr. Reed, of the Madison Avenue Church, will go abroad, but the pulpit will be supplied by the Rev. Drs. Herrick Johnson, and Ganse. Dr. Tiffany will go to Martha's Vineyard. Dr. Armitage will remain near the city. The congregations of the churches in adjacent neighborhoods frequently unite in holding services. Many prominent ministers from the West and South will spend the summer in or near the city, and good sermons can be heard by any who wish to attend the services. With all the complaint about closing the churches for the summer, it is surprising that even when two or three congregations are gathered into one church for the summer there are not enough people present to fill one third of the pews. One is led to decide, in face of the care taken to supply the pulpits with able men, that the complaints come from non-church-goers, who know nothing of the spiritual and intellectual feast prepared for them by the pastors and church officers. No person need travel more than a dozen blocks from his own door before he will find a church door open and ushers ready and willing to show him every necessary attention, and the pulpit occupied by an earnest, thoughtful, and many times by a brilliant man, who is used to crowded houses when at home.

—The Evangelistic work at Cooper Institute will be continued without interruption through the summer, and invites the co-operation of all Christian workers who remain in the city. In Annex Hall, just opposite, at 14 and 16 Fourth Avenue, a Praise Service will be held every Tuesday evening, and a Gospel Temperance Meeting every Friday evening.

—The closing services were held at Calvary Baptist Church, on Twenty-third Street, New York, July 1. The church is one of the outgrowths of the Stanton Street Church; was organized in 1846, and was recognized as a church body in 1847, with the Rev. Dr. Bellamy as pastor. The church has grown steadily in numbers and influence, and will go to its new house of worship in Fifty-seventh Street with the prayers and congratulations of its many friends.

—The Rev. Dr. Chamberlain, the newly-elected pastor of the Classon Avenue Presbyterian Church at Brooklyn, N. Y., occupied the pulpit June 24. A reception was given to Dr. Chamberlain in the chapel, Monday evening. The music, cordial greetings, and collation made the affair very enjoyable.

—The Rev. Dr. A. S. Freeman, pastor of the Central Presbyterian Church of Haverstraw, N. Y., preached a sermon recently on the completion of the thirty-seventh year of his service in that pastorate. He went to the church on the Sunday after leaving the Union Theological Seminary in this city, which was on the last Sunday in June, 1846. The society had just been organized. He has therefore been their first and only pastor, and this has been his first and only charge. Dr. Freeman said that of the 100 churches connected with the late Synod of New York and New Jersey, which he joined in 1846, only one had now the same pastor that it had at that time. Many of the former members came from a great distance to listen to the sermon. The pulpit and altar were handsomely decorated with flowers, among the designs being a pillow with the figures 37 wrought in bright colors. Perfect harmony has existed all these years between the pastor and his people.

—The New York classis of the Reformed Dutch Church licensed four candidates for the ministry: Nathan H. Dermarest, Clarence M. Perlee, James R. King, and Edward M. Murgatroyd. The Rev. Augustus H. Hager was received from the Presbytery of Boston and will be installed pastor of the German church, Norfolk Street, New York. The Rev. J. H. Beraholf, of the De Witt chapel, will go to the church at Warsaw, N. Y. Nathan H. Dermarest will be ordained for mission work in Japan.

—A union for Christian work among the Chinese of Brooklyn, N. Y., has been formed, with Andrew A. Smith, Secretary of the Park Commission, at its head. A reading-room and headquarters will be established at 991 and 993 Fulton Street.

—The corner-stone for the new Hebrew Orphan Asylum was laid last week at Brooklyn, N. Y. The children under the care of the society at present number sixty. A different system is maintained with these children than is usually followed by similar institutions in the country. The children are sent to the public school and are allowed to mingle with the children in the neighborhood. They are also dressed like other children having no distinguishing mark or uniform. They are taught German at the Institute by the Superintendent. It speaks well for the management of the present asylum that not a single death has occurred during the five years of its existence.

THE SOUTH.

—The Independent Presbyterian Church, Savannah, Ga., presents a singular anomaly among Presbyterian churches, being independent of the Presbytery and the General Assembly, and strictly congregational in its government, though the learned pastor, the Rev. Dr. Axson, is a member of the Presbytery. The church is very wealthy, and supports a missionary in China, besides contributing largely to Presbyterian funds. It was founded by the early settlers of Savannah, one hundred and fifty years ago, and is incorporated, so that it is likely to retain its independent character. Only one other Presbyterian church is found in Savannah, the "First Presbyterian Church," so called, though established comparatively recently, which is in connection with the Presbytery. The Rev. Mr. Jones, a young man of great abilities as a revivalist and preacher, though of limited education, having been formerly a mechanic, has been conducting revival services in the Methodist churches in Savannah with much success.

—A notable feature among the Sunday-schools of Savannah, Ga., are the Annual Festivals, held on Sabbath evenings in the months of May and June, by the different schools. The exercises consist of a processional and a recessional hymn, during which the whole school marches together; exercises by each class, consisting of recitations, etc.; offerings from each class; remarks by the pastor, and other services. Each class carries a very beautiful banner, different from all the others, and during the services these banners are arranged one by one around and within the chancel or pulpit, remaining there during the remarks by the pastor. The beautiful flowers, singing, and other exercises, make these "festivals" very interesting events in the history of each school for the year.

—At the last weekly meeting of the Methodist pastors of New Orleans, La., the subject of extension of pastorate was discussed. Eleven points were made in favor of extending the time. 1. It would prevent us from losing many of our ministers who go to other churches rather than obey the iron rule to move at stated intervals. 2. Many excellent people would come to us, but dread this everlasting change of ministers. 3. It would be a great relief to the pastors themselves. Men must go, sick or well, living or dying, and cases have been known where wives, through packing and constant removal, have died by the way, unable to meet the strain. 4. It would save some tens of thousands of dollars. There is an expense to families not provided for, and this is a constant tax on the pastor. 5. It would insure better pastoral work. No one would go back to the two-year rule, and the people are as much opposed to frequent change as the pastor. 6. The preacher would have a chance to reap somewhat the fruit of his toil. 7. More extensive plans could be formed for church work. 8. It would promote the spiritual benefit of children. 9. It would promote the spiritual benefit of probationers. 10. Strong churches, as well as weak ones, demand it. Where a man has power and is forming plans, he knows best how to consummate them. 11. The missionary cause demands it. The temper of the meeting was in favor of a limit of time, but an extension from the three-years' limit.

MINISTERIAL PERSONALS.

CONGREGATIONAL.

—Frank W. Gunsaulus was installed at Newtonville, Mass., June 12. Sermon by Alexander McKenzie.

—Granville Yager was installed at Townsend, June 13. Sermon by Renen Thomas.

—R. R. Meredith, D.D., resigns his pastorate of the Phillips Church, Boston, and accepts his call to the Union Church, Boston, to begin November 1.

—James H. Laid of Andover, Mass., resigns, and accepts his call to Hinsdale, Mass.

—Cyrus Richardson of Keene, N. H., accepts his call to Nashua, N. H.

—John Phelps Taylor was dismissed from the Second Church, New London, Ct., June 11, to take effect July 1. He has just been inaugurated a professor at Andover.

—William H. Tul resigns at Waverly, to take effect the first of August.

—J. Arthur Dobson, pastor of the church at Maple Rapids, Mich., has accepted a call to the church at Angola, Ind.

—A. S. Wood, pastor of the church of St. Joseph, Mich., has received a call to the church at Rensselaer Falls, N. Y.

—Daniel B. Lord, of Blandford, Mass., has entered upon his duties as pastor of the church at Goshen, Conn.

—Daniel Merriman, pastor of the Central Church at Worcester, Mass., has presented his resignation.

—John E. Russell has resigned the pulpit of the church at Dalton, Mass.

—Henry L. Slack is pastor of the church at Bethel, Conn., not Danbury, as stated in a recent issue.

—George B. Frost, a graduate of Andover, was installed pastor of the church at Chelsea, Mass., June 14.

—Charles H. Pope was installed pastor of the church at Farmington, Me., recently.

—Harry Brickett has been installed pastor of the church at Lynnfield, Mass.

—Edward Sidney Williams, pastor of the Second Church at Minneapolis, Minn., has resigned. It is thought he will devote his time to mission work in the city.

—Pleasant Hunter was installed pastor of the Second Church at Palmer, Conn., last week.

—George S. Dickerman, pastor of the church at Lewiston, Me., has received a call to the First Church at Amherst, Mass.

—Lawrence Phelps will be installed pastor of the church at Gardner, Mass., June 27.

—Augustus S. Upton, pastor of the church at Wakeman, Ohio, has received a call to the church at Norwich, N. Y.

—Samuel H. Dana, of New Haven, will receive a call to the church at Middletown, Conn.

—Charles H. Daniels, pastor of Vine Street Church at Cincinnati, Ohio, has received a call to the Second Parish Church at Portland, Me.

—M. Angelo Dougherty, of West Newbury, Mass., has received a call to the new Goodell Memorial Church at Baldwinville, Mass.

—Thomas Morgan Price was ordained and installed pastor of the church at Feeding Hills, Mass., June 14.

—A. A. King (Reformed) has resigned from the church at Ponds, New York, and will be installed pastor of the church at Boonville, New Jersey.

—The Rev. Charles L. Noyes was installed pastor of the Winter Hill Congregational Church, Monday, June 18. Sermon by Professor W. J. Tucker, D.D. Professor George Harris, of Andover, will supply Dr. McKenzie's pulpit during the doctor's absence in Europe, beginning his services after the summer vacation. The Rev. J. C. Holbrook, D.D., has resigned the acting pastorship of the West Church in Portland, Me., and will remove to California. The Rev. E. M. Cousins of Cherryfield, Me., has accepted a call to become his successor from July 1.

BAPTIST.

—A. H. Ball has resigned the charge of the East Grand Street Church at New Haven, Conn.

—R. C. Bowen has been ordained pastor of the church at Flatbush, L. I.

—W. K. Davey, pastor of the church at Fayville, Mass., has resigned.

—Wallace H. Buttricks, a recent graduate of the Rochester Seminary, has been ordained at New Haven, Conn.

—C. N. Nichols, pastor of the church at Warrenville, Conn., has received a call to Martha's Vineyard.

—J. H. Parshley was installed pastor of the church at Westboro, Mass., May 31.

—W. T. Beckley, of Newburyport, Mass., has received a call to the Beth Eden Church at Philadelphia, Pa.

—O. H. Still was installed pastor of the church at Sagg Harbor, L. I., June 14.

—A. E. Reynolds, of Natick, Mass., has received a call to the church at Wallingford, Mass.

—W. A. Rupert, of Williamston, Mich., has been installed pastor of the church at Richmond, Mich.

—E. P. Merrifield, of Lyme, N. H., has accepted a call to the church at Richmond, N. H.

—J. C. Bragg, formerly a Catholic priest, was ordained to the ministry in the First Church at Burlington, Vt., June 15.

EPISCOPAL.

—William Radcliff has been called to St. John's Church at Dover, Del.

—Horace B. Hitchings has been elected assistant of St. Andrew's church at New York.

—Olin Scott Roche will have charge of Emmanuel Church at Islip, L. I., for the summer.

—Samuel Snelling, assistant at St. John's Church at Charlestown, Mass., has received a call to Grace Church at Amherst, Mass.

PRESBYTERIAN.

—Robert H. Fulton was installed pastor of Westminster Church at West Philadelpia, Pa., last week.

—Newton J. Conkling, pastor of the church at Lakeville, N. Y., has become District Secretary of the American Tract Society, for Northern and Western New York and Northern Ohio, with headquarters at Rochester, N. Y.

—R. A. Davideon will sever his connection with the church at Westchester, N. Y., at an early date.

—John Wyne Martin, of Norristown, Pa., died June 12, aged eighty years.

—Reading B. Jones was installed pastor of the Shiloh Church at New York, June 17.

—The Rev. Dr. Herrick Johnson, formerly Professor of Sacred Rhetoric and Pastoral Theology in the Presbyterian Theological Seminary at Auburn, N. Y., and for the past three years pastor of the Fourth Presbyterian Church of Chicago, has accepted the Professorship in the Theological Seminary in Chicago, and resigned the pastorate of the church last Sunday morning.

OTHER CHURCHES.

—W. F. P. Davis (Reformed), of Reading, Pa., died June 13, aged 52 years.

—J. P. Quimby (Universalist), of Charlton, Mass., has accepted a call to Orange, Mass.

—William H. Barnes, rector of the Reformed Episcopal Church of the Atonement, preached his farewell sermon June 10. He goes to Wilmington, Del.

—Charles Timothy Brooks (Unitarian) died at Newport, R. I., June 14. He has been pastor emeritus of the Unitarian Church at Newport for nine years. A memorial window will be placed in the Channing Memorial Church as a tribute to his memory.

—H. E. Jacobs has accepted the chair of the Norton professorship in the Lutheran Theological Seminary, made vacant by the death of Dr. Krauth.

—S. F. Gates (Universalist) of Bristol, N. Y., has accepted a call to Le Roy, N. Y.

—Richard Thorn (Methodist), pastor of St. Luke's Church at Long Branch, N. J., has resigned on account of ill health.

—Theodore C. Williams (Unitarian), pastor of the church at Winchester, Mass., has received a call to All Souls' Church at New York, to succeed the late Dr. Bellows.

—F. C. Englandh (Lutheran) will be installed pastor of the church at Worcester, Mass., in July.

—H. B. Strodach has accepted a call to the St. Paul's Evangelical Church at Brooklyn, N. Y.

—The Church of Our Saviour (Universalist) of Brooklyn, N. Y., was dedicated June 17. The pastor, Rev. A. J. Canfield, was installed in the evening. An address was delivered by Mayor Low.

—The Episcopal Convention of the diocese of Indiana has elected the Rev. David B. Knickerbocker, of Minneapolis, Minn., to succeed the late Bishop Talbot.

Sunday Afternoon.

A FULL DAY'S WORK.

By Henry Ward Beecher.

AMONG the injurious habits which men form, one of the worst, in some respects, is indolence. The irksomeness of work; the dishonest wish to have without earning; that form of self-indulgence which makes one seek, not pleasure by and by, as the result of laborious industry now, but pleasure every hour; that whole temper of mind by which men neglect to address themselves with definite aims and diligent exertion to the tasks of life—that is what I call indolence.

Indolence sometimes arises from constitutional weakness and feebleness. With some men there is a want of impelling force. It is congenital. It is hereditary in the sense of being transmitted from their parents. The evil habits of those parents, as it were, emptied them of the power of transmitting vigor to their posterity; and their children were born as ciphers. There are a multitude of men who have no force. If they were to receive wise training and direction their life might be made of some use, though for what no human tongue can tell. They have known of cases where men came to great riches by luck; and they are waiting for luck to make them rich. Or, they find it much more pleasant to dream away the time in idleness than to give themselves to industry. So long as they are young, and reasonably supplied with the conveniences of life, it seems to them on the whole about as well.

Then there is another set of incurables—the always a-going-to-do-men, who never do; the men who are going to get up early—over night; the men who are intending in the morning to do a great day's work, and who take till noon to think about it, and on whose indolence the sun goes down, and who drift, out of one day into another, helpless and useless. These are extreme cases; but there are such persons. They are found almost everywhere, not only in industrial pursuits, but in intellectual callings, and in moral relations. The church is infested with any number of indolent, inefficient people. The ministerial profession has multitudes of good-for-nothing hangers on. Charitable societies have connected with them a great many lazy men who are always trying to do good, as they say, but who are about as efficient in the great works of charity as geeen flies in summer are in carrying on the farmer's industries in the field!

The community is full of men who do not want to work, for one reason or another, and who are all the time talking about the tariff, about the conflict between capital and labor, or about finance, as if these questions were the source of all the troubles of society. The greatest trouble among the mass of mankind is laziness. They are not willing to exert themselves. They think they have a right to support, to eminence, and to abundance on cheaper terms than are offered to them. They hate to task and tax themselves by responsible work. So they come down to ten hours a day. Then they want to come to eight hours a day. The next we shall know they will want to come down to six hours a day. After that they will want to come down to four hours a day. After that they will want to sit and have somebody fan them all the time!

The men who laid the foundations of this nation were industrious, incessant workers, who valued time as above all price. The men who lay the foundations of any nation that is well built are men who labor, who hate indolence, who know that they have but so many hours, and that there are but so many moments in each hour, and therefore put every one of them to use, and accumulate their property by coining their time, and are never afraid of work. But the curse and shame of our rising generation is that there are so many in it who do not like solid work. They would be willing to work if they could be put where they want to go; they would be willing to work with kid gloves on; they would be willing to do work that requires considerable standing around; but work just as it comes to every man in the providence of God they are not willing to do.

Of course there are choices of work; one would naturally desire favorable conditions, if possible; and it is not wrong to wish to transfer work from manual to intellectual—which is severer although it is different; these gradations are allowable; but woe be to a man who forms the habit of shuffling through life without the love of imperious work.

Indolence is a habit that it does not take long to form but that it does take a great while to break up, and that men form without being conscious that they are forming it. It ought to be proclaimed in every school, in every church, in every association of young men, that work, work, *work*, WORK, is the duty of every man.

"My Father worketh hitherto, and I work."

Our Master was a carpenter; and he did a full day's work, I do not doubt. So every man who lives in this world is bound to earn his living by good, substantial, ungrumbling, honest work.

THE CAPTAIN OF THE LORD'S HOST.[1]

By Lyman Abbott.

"The Lord hath given you the city."—Joshua vi., 15.

THE Old Testament history is not the history of the Jews; it is the history of God's dealings with the Jews. Its purpose is not like that of ancient histories, "Cæsar's Commentaries," or "Xenophon's Anabasis," for example, to narrate the exploits of great captains, nor like that of modern histories, to picture a peculiar phase of civilization, or show the evolution or the growth of a nation. It has no pictures of the national life, analogous to the famous ones of Gibbon, Macaulay, Green, and MacMasters; and no portraits of character resembling Carlyle's Frederick the Great or Cromwell, or Irving's Washington. Everything in ancient history is attributed to great men; it is a history of heroes and hero-worship. Everything in modern history is attributed to natural law; it is the history of the development of civilization. In the Bible everything is attributed to God; it is the history of the building of God's kingdom among men. In "Cæsar's Commentaries" it is, "I came, I saw, I conquered;" in Joshua's annals it is, "The Lord hath given you the city." You may search the Scriptures in vain for a deification of men; you may search ancient pagan literature in vain for a true deification of God. In pagan literature the gods sometimes help their favorites among men; in Biblical literature the greatest men are but instruments of God.

Thus in the chapters which we are considering it is God who calls Joshua to be Moses's successor; it is God who commands him and inspires him with confidence and courage; it is God who plans the opening of the campaign; it is God who directs the crossing of the Jordan, and rolls back the flood that Israel may cross; it is God who, when Israel has come to the fortified city of Jericho, impossible to be taken without any of the necessary means of assault, and impossible to be besieged by an army itself without food or base of supplies, appears to Joshua and proclaims himself the Captain of the Lord's host; and it is before the encircling troop of priests, ministers, and representatives of the Lord, that the wall of the city falls, a breach is made, and the city is captured. This is the lesson most fundamental and most important in all the Old Testament records—God in history. If this be not true, if God does not intervene in human affairs, the whole history would be written on a false basis, and it would be idle to attempt to show how particular miracles could have been wrought by natural law. If this be true, if God is in human history, if he does intervene in human affairs, then neither are the stories of his intervention incredible on the one hand, nor does it make much matter whether we suppose that they are absolutely true in scientific and historical detail in all particulars on the other.

I have no question that this lesson—God in history—is the first lesson to be learned from the Old Testament annals; and that it is a true, a fundamental, and an important lesson. It is possible that God's intervention was somewhat more notable and apparent then than now. We know that a father intervenes more in the direction of his children's affairs while yet they are young and ignorant than he thinks it either necessary or wise to do as they grow older. It is possible that it was somewhat more frequent. Still we must remember that within the narrow compass of only a part of the Old Testament we have recorded the history of over fourteen centuries: that more than ten times as many years elapsed between the exodus under Moses and the restoration under Nehemiah as between the Declaration of Independence and our own time. Perhaps the devout historian who should search our history simply for the special tokens of divine blessing and help could find almost as many as the inspired historian found in the history of Israel. However this may be, it is certain that they recognized far more fully and readily than we do the hand of God, both in the phenomena of nature and the events of life. This may be partly due to their simplicity; but it was also partly due to their spiritual insight. The scientist undoubtedly speaks a truth when he says that the thunder is the detonation of a bolt of electricity echoing from the clouds and hills; but the poet speaks a profounder truth when he says that it is the voice of God. The secular historian speaks a truth when he says that Joshua led Israel across the Jordan; but the sacred historian speaks a profounder truth when he says that God led Israel across the Jordan.

It is useless to attempt to reconcile the Old Testament narratives with that phase of modern thought which denies to God the power to use the forces of nature which are in so many ways obedient to man's will, or which denies that in fact he ever exercises that power. The two philosophies of history are simply irreconciliable. It does not help the matter to say that the Old Testament miracles can be explained by reference to known natural laws. It may be that an earthquake demolished the walls of Jericho as a much more terrible earthquake demolished the major part of Lisbon. It is certain that a great wind drove back the Red Sea and made it passable for Israel, and that a volcanic eruption destroyed the cities of the plain. But in these and kindred cases the miracle consists in the fact that the event occurred at a specific time, for a specific purpose, at a specific command, and accomplished the predicted and purposed end. That we can trace the phenomena to laws with whose nature we are now measurably familiar does not decrease, it rather increases the miracle; for the control of a law, for a specific end and in ways wholly beyond all possibility of human control, demonstrates the presence and power of the Law-giver.

I believe that God is as truly in modern as he ever was in ancient history; that he intervenes in human affairs as truly now as he ever did; that he led America through her Revolution and her Civil War as truly as Israel through her wanderings in the wilderness, and her conquest of Canaan. He is in history none the less that modern history shuts its eyes to his presence and sees only the instruments which he employs and knows not him who employs them. A Hebrew historian, writing the history of the American Revolution, would have said, The Lord prepared a great cloud which hid the host of America from the British until the American host had been able to complete its retreat from New York City while the British fleet was detained in the Narrows, unable to prevent, or even to perceive, the retreat; the Lord opened a pathway in the ice for the host of America across the Delaware River at Trenton, and then sent a great frost which hardened the roads and made Washington's retreat to the heights of New Jersey possible, with his artillery; the Lord prepared a great storm which defeated Lord Cornwallis's attempt to cross the York River and escape from the surrender that closed the war.[2] He would certainly have seen the act of God in the destruction of the Spanish Armada by a terrible storm, and in the deliverance of beleaguered Antwerp by a rising tide and a strong east wind.

God did not intervene in Old Testament history except when intervention was necessary, nor except to aid those who in faith in him and obedience to his commands had been brought into straits where their resources failed. He opens a way across the Jordan, which they could neither bridge nor ford. He makes a breach in the walls of Jericho which they can neither scale nor batter down. He leads them through a wilderness in which no guidance could serve except his own. But when they attempt invasion of Canaan against his will he deserts them; and never once does he reward mere supineness, or despair, or idle expectation with undeserved help and victory. God is still Captain of the Lord's host; and he who enters on his work in obedience to God, and trust in him, may be sure that when his own resources fail re-inforcements will not be wanting from him who never calls his soldiers to a battle and then deserts them.

[1] International Sunday-school Lesson for July 15, 1888.

HOME TALKS ABOUT THE WORD.

THE PLAINS OF JERICHO. Joshua v., 10-15; vi., 1-5.

By Emily Huntington Miller.

GOD did many wonderful things for the people of Israel, but he never did for them what they could just as well do for themselves. He fed them in the wilderness with manna from heaven, but now that they had entered the pleasant land where there was plenty of food they no longer found the manna covering the ground like hoar-frost every morning.

It was the time of the wheat harvest, and the beautiful valleys were full of ripe fields of grain, so the people made bread of it, crushing the grain in the little hand-mills they had brought out from Egypt, and they roasted the ears in the fire, and ate it in that way. There was plenty of fruit too, vineyards filled with grapes, and orchards of olives, and palm trees, and fig trees. They must have been happy to come at last into such a delightful land. To be sure, there was the great city of Jericho just before them, with strong walls all about it, and soldiers inside, but God had sent his messenger to tell Joshua not to fear, for he himself would overthrow the walls. The children of Israel were to learn that there was nothing in the world to fear so long as they obeyed God. While he was on their side they could overcome everything, and without him they could not do anything.

This was the way they were to fight against Jericho Every day they were to march around the city, first the armed men, then the priests bearing the ark of God, and then all the rest of the army. They were not to shout, or make any noise; they had no cannons,

[2] See these and other illustrations in Carrington's "Battles of the American Revolution."

or anything to batter down the walls; only the priests that marched before the ark blew their trumpets, and all the rest went silently on. The men of Jericho watched them from the walls to see what they would do, but they only marched once around the city, and then went quietly away to their tents. The next day Joshua told them to march around the city again in the same way, and so they did day after day for six days, and yet there stood the great walls just as strong and firm as ever. Perhaps some of them began to get tired and discouraged, but at last God's time had come.

On this seventh day they all rose up very early, just as the day began to dawn, for now they were to go around the city not once, but seven times, and at the seventh time, when the priests blew the trumpets, all the people were to shout, because the Lord had given them the city. It all came to pass just as Joshua had told them. At the seventh time, when the priests blew the trumpets, all the people shouted, and the great walls fell down, so that the soldiers could march straight into the city from every direction. It was such a wicked city that God had told him utterly to destroy it, and even to burn up the beautiful things that were in it; only the gold and the silver and the vessels of brass and iron were to be saved for the Lord's treasury. Almost all the people obeyed, but we shall find presently that one man forgot that the eyes of the Lord are in every place, and let Satan fill his heart with covetousness just as he filled the hearts of Ananias and Sapphira.

It was not the marching of the great army about Jericho that made the walls fall down, or the sound of the trumpets, or the shouts of the people. Paul says, "By faith the walls of Jericho fell down." Faith means the love and trust in our hearts which makes us obedient in our lives. The walls of Jericho fell down because the people trusted God so perfectly that they obeyed him exactly. They were willing to do God's way instead of their own way, and so God did for them what they could not do for themselves. There was one family in all the great city of Jericho which was saved. This was the family of Rahab, a poor woman who had hidden the spies whom Joshua had sent to go through the land before they came over Jordan. Paul says she was saved by faith, too. She had come to believe that the God of Israel was "God in heaven above and in earth beneath," and instead of trusting to the soldiers and the strong walls, she brought all her family into the house and waited there for the Lord to deliver her. She did not run and hide when the walls fell down, but she hung a scarlet cord from the window to show which was her house. Joshua did not forget the promise the spies had made to Rahab when she saved their lives, but he sent and brought her and all her family away safely. Rahab did not know much about this God of heaven above and earth beneath, but she could trust him to save her, and obey the only command he had given her; and that is the faith which saves.

COLLEGE NOTES.

HARVARD.

The commencement exercises at Harvard were held June 27. There were many empty seats when the procession entered the theater, but the crowd which followed soon filled the available space. President Eliot entered unattended and was greeted with applause. When Governor Butler mounted the platform there were perhaps half a dozen people in the audience who applauded. The following was the order of exercises: Latin oration, "Greeting to the Alumni and Benefactors of the University," by Archibald L. Hodges; Disquisition, "The Melancholy of Heinrich Heine," by Augustus M. Lord; "Schopenhauer's Æsthetics," by Charles Raulet; Dissertations, "Science and Sentiment in Charity," by George R. Hewitt; "Chemistry before the Nineteenth Century," by T. Morris Lord; "Richelieu as a Statesman," by Edward Cummins; "Codification of the Common Law," by William Schofield; "The Analogy between Civil and Religious Progress," by Charles S. Markland.

The honorary degrees awarded by the Board of Overseers were announced as follows: Doctor of Laws—Francis A. Walker and George Edward Ellis, of Boston; Doctor of Divinity—the Rev. Charles Babbidge. The announcement of the honorary degrees by President Eliot was greeted with much applause. Governor Butler joined in the applause accompanying the award of the LL.D. to General Walker and Mr. Ellis.

The degree of Bachelor of Arts was conferred on 185 graduates; Bachelor of Agriculture on 1; Doctor of Dental Medicine on 8; Doctor of Medicine on 70; Master of Arts on 12; Doctor of Philosophy on 5; and Bachelor of Laws on 7. Honors were awarded to twenty-one graduates. The Rev. Dr. Peabody then pronounced the benediction, and at 12:50 the commencement exercises were concluded.

After the exercises at the theater Governor Butler and his staff were entertained at the house of President Eliot for about two hours, during which time the college yard presented lively scenes of conviviality. Many classes entertained their friends, and although punch was free, there were no scenes of disorder about the college.

At about 2 p. m. the alumni to the number of about 1,000 marched to Memorial Hall and took seats at the long tables for the annual dinner. At the elevated table running the entire length of the hall sat Joseph H. Choate, of New York, Third Vice-President of the Alumni Association, who presided in the absence of Senator Hoar.

Mr. Choate alluded to the embarrassing position he had occupied, sitting between the horns of a dilemma—"Butler and President Eliot," whom he called "hard hitters" and men whom it was safe to let alone. He had, however, got along splendidly by doing as both wished; and as the horns of a dilemma could never come together he was safe. It was not until the alumni had lost its head that it had been called upon to preside.

President Eliot followed Mr. Choate and made a brief but excellent speech. After the President's speech the alumni united in singing the "Commencement Hymn," the words of which were written by J. B. Greenough and the music by John K. Paine.

At the conclusion of the hymn the Governor was introduced to respond to "The Commonwealth of Massachusetts." Several times he was interrupted by applause. When the Governor referred to the chaplain of the old Sixth Massachusetts, the Rev. Charles Babbidge, whom Harvard to-day had honored by conferring on him the degree of D. D., the audience rose and gave the good old chaplain three hearty cheers. The speech, delivered to a hostile audience, was a very felicitous effort, full of praise of the place and work of the college in the history of the State and nation.

The following Overseers were elected: Francis M. Weld, of New York, Class of 1860; Solomon Lincoln, '57; Andrew P. Peabody, '26; William C. Endicott, '47; and the Rev. Dr. Philips Brooks.

The Alumni Association elected the following officers for the ensuing year:

President—William G. Russell, of Boston.

Vice-Presidents—The Rev. Dr. Phillips Brooks, of Boston; Joseph H. Choate, of New York; Francis J. Child, of Cambridge; Manning J. Force, of Cincinnati; Henry J. Bigelow, of Boston; William C. Endicott, of Salem; Nathaniel H. Morrison, of Baltimore; Horace H. Furness, of Philadelphia; Horace Davis, of San Francisco, and John Quincy Adams, of Quincy.

Directors—Samuel A. Green, of Boston; Theodore Lyman, of Brookline; Henry S. Russell, of Boston; Charles Eliot Norton, of Cambridge; William Brandt Storer, of Cambridge; Oliver W. Holmes, Jr., Boston, and Francis M. Weld, of New York.

Treasurer—S. L. Thorndike, of Cambridge.

Secretary—Arthur Lincoln, of Hingham.

YALE.

The one hundred and eighty-third anniversary of the college fell upon June 27. The regular exercises were held in Center Church. The members of the graduating class formed in front of the college buildings on the campus and, preceded by President Porter, members of the faculty, and the corporation, marched to the music of a brass band to Center Church, where the following programme, interspersed with music, was carried out:

Salutatory oration in Latin by Frederick William Kellogg, of Red Wing, Minn.

Essay—"The Political Future," by Thomas D. Husted, of Peekskill, N. Y.

Dissertation—"The Demands Upon College Men for Teachers in Our Common Schools," by Frank Herbert Beede, of Dover, N. H.

Oration—"The Power of Solitude," by Harold Vernon, of Brooklyn, N. Y.

Oration—"The Future of the South," by William Irwin Grubb, of Cincinnati, Ohio.

Dissertation—"Peter Cooper's Life—A Practical Solution of the Problem of Capital and Labor," by Charles Halsey, of Brooklyn, N. Y.

Dissertation—"Garibaldi," by Sherman Day Thacher, of New Haven.

Dissertation—"The Influence of Darwinism on Religious Thought," by Robert Harrison Cornish, of Gillette, N. J.

Oration—"The Greek Drama," by Woolsey Carmalt, of New York City.

Oration—"Erasmus," by George Washington Johnston, of Frankfort, Ky.

Oration—"The Genius of Unrest," by Edward Thompkins McLaughlin, of Litchfield, Conn.

Oration—"The English Constitution in the Thirteenth Century," by Horace Dutton Taft, of Cincinnati, Ohio.

Oration—"The Influence of Republican Institutions on Statesmanship," with the valedictory address, by Eliakim Hastings Moore, Jr., of Denver, Col.

At the conclusion of the speaking the President conferred the degrees upon the class, every member receiving one.

The following prizes have been awarded to graduates of the Law School:

Jewell prize ($50) for the best examination at graduation—Sain Welty, B. A., Illinois Wesleyan University.

Betts prize ($50) for the best examination on studies of the junior year—William Ellsworth Talcott, B. A., Mt. Union College.

HONORS—SENIOR CLASS.

Degree of LL.B., *magna cum laude*, Nathaniel Taylor Guernsey, B. A.; Daniel William Lawlor, B. A., Georgetown College; Sain Welty, B. A., Illinois Wesleyan University.

Degree of LL.B., *cum laude*—Howard Junior Curtis, B. A.; Louis Bevier Hasbrouck, B. A.; George Wakeman Wheeler, B. A.

JUNIOR CLASS.

Russell Anson Bigelow, B. A.; Edward Buttrick Graves, B. A.; Seymour Crane Loomis, B. A.; Frank Harbattle McIntosh, B. A.; William Ellsworth Talcott, B. A., Mt Union College; Sherman Leland Whipple, B. A.

These lists comprise the names of those in each class who received the highest marks at the annual examinations. The class reunions are features of commencement week.

At two o'clock the alumni sat down to dinner in Alumni Hall. Over one thousand graduates were present. President Porter occupied the position on the stage and presided at the dinner. At his right sat Governor Waller; at his left, ex-President Woolsey. Senator Bayard, General Slocum, and Judge Benedict of the United States Circuit Court occupied seats at the same table. At the conclusion of the dinner President Porter gave a brief account of the last year's work in college.

Ex-President Woolsey spoke of the rapid growth of the college in the last eleven years. He believed the manners of the students were better, and certainly thought they acted much better now than they did in President Day's time, when they broke 1,300 panes of glass in one year.

Senator Bayard addressed the alumni as brethren by virtue of the degree which had been bestowed upon him. He said he had come to New Haven—the heart of New Haven, which is Yale—hoping to go away a little wiser than he came. Mr. Webster once said, "The past at least is secure." But standing in the midst of an unmade speech, Heaven knows where the future will end. He spoke feelingly of his lack of obtaining a collegiate degree by his own effort. He had on that account become more thirsty of college associations. His had been the life of an American lawyer, a politician, and a legislator, striving humbly but with difficulty to sustain a government of laws in this country.

Henry C. Robinson, '53, made the most brilliant and acceptable speech of the occasion.

Honorary degrees were conferred the same day as follows:

D.D.—The Right Rev. John Williams, LL.D., of Middletown, bishop of the Episcopal Diocese of Connecticut; the Rev. A. S. Twombly, of Boston, Yale, '54.

LL.D.—Senator Thomas A. Bayard, of Delaware; Justice William B. Woods, of the United States Supreme Court, Yale, '45; the Hon. George Shiras, of Pittsburg, Penn., Yale, '53.

M. A.—The Hon. Thomas M. Waller of New London, Governor of Connecticut; George W. Cable, of New Orleans; Dr. Henry B. Sands, of New York City.

The degree of B. A. was awarded to 146 students, that of Ph. B. to 46, that of LL. B. to 44, that of B. D. to 26, that of M. D. to 7, that of M. L. to 2, that of M. A. to Walter H. Buell, Roger Foster, Benjamin R. Wendell, and that of Ph. D. to Arthur E. Bostwick, Yale, '81.

AMHERST.

One of the most brilliant commencement seasons Amherst has ever known was that of the class of '83, whose graduating exercises filled the old town with throngs of people from Saturday, June 23, till Thursday June 28.

The fun began Saturday night, with the Glee Club's travesty on "Hamlet," which drew a large audience and will put upwards of $100 into the club's pocket. Sunday morning was calm, sunny, beautiful, and the college church was filled with a large audience long before the Senior class, numbering ninety-four men, entered in a solemn procession and took their seats. President Seelye's sermon dealt with the subject of "Growth Through Obedience," the text Luke ii., 51 52, and showed that growth in wisdom and in power over nature, over one's self and over others, and growth in character, only come through obedience to authority. In the evening the Hitchcock Society of Religious Inquiry met in College Hall and were addressed by Rev. Arthur Brooks, of the Church of the Incarnation, of New York. His subject was the prevalent inquiry in religious and secular life. On Monday afternoon the speaking for the Hyde prize, by seniors, came off in College Hall, and was an interesting occasion. The winner of the prize was Mr. C. S. Adams, who delivered a fine oration on Wendell Phillips, the Abolition Orator. At the same place, in the evening, the Kellogg prize was contended for by freshmen and sophomores. D. F. Kellogg won the freshman prize, F. D. Greene the sophomore.

Tuesday was class day, and was perhaps the most enjoyable day of the week. The junior class physical exercises in Barrett Gymnasium started the day's exercises, and it was followed by a sacred concert in the chapel at 9:30 A. M., at which the Glee Club and other musical talent assisted. After the concert the planting of the ivy, and the oration and poem attending the ceremony, entertained the large throng gathered in the shade of the chapel. At half-past two the class exercises at College Hall consisted of Mr. E. S. Parson's

address on Wycliffe and Modern Life, Mr. W. T. Field's poem, "The Dreamer," and music by the Boston Cadet Band. Immediately following this came the grove exercises, the features of which were A. F. Cushman's oration and A. D. Noyes's poem, and the singing of the class ode. The great occasion, however, was the Glee Club concert in the evening at College Hall, when a brilliant audience listened to a well-rendered programme, the numbers of which were given by Miss Winant, the Listemann Concert Company of Boston, and the Glee Club, which is remarkably good this year. Wednesday was commencement day proper, and at 10 o'clock A. M. the seniors received the rewards of their four years' labors in College Hall, where previously the Phi Beta Kappa Society and the Alumni Association had held short sessions of half an hour. In the evening the event in which the interests of all the young people have centered for weeks occurred in College Hall, the promenade concert; and with such a throng of visitors in town, two-thirds of whom perhaps were young ladies, it was a notably brilliant and festive wind-up of the public exercises of the week. The retiring class held their farewell supper at the Pequot House, New London, Conn., on Thursday night, June 28.

WELLESLEY.

The fifth annual commencement of Wellesley College occurred on the nineteenth of last month. The college is eight years old, but there are no signs of its youth visible. It has the dignity and strength of an old institution. Indeed it is old in its purpose and its spirit. It is new in its form: as a college for young women in which the management and instruction are chiefly in the hands of women. The experimental stage seems to have been passed and the success of the generous plan demonstrated. If a college is to be judged by the beauty of its situation and the attractiveness of its buildings, Wellesley is without a rival. It is wiser to judge the college by the character of its teachers engaged in it. On this point we make no comparison, but a knowledge which is not slight authorizes us to say that it would be difficult to find a body of instructors better qualified for their work and more enthusiastically devoted to it. Or, if we are to form an estimate of a college from the character of its students, this college must stand very high in our regard. Wellesley seems to have rare advantages in this respect. She is able, in a large measure, to select the students. We are informed that very many more girls than can be accommodated in the present buildings have applied for admission at the opening of the new year. This number will be increased during the next two months, and by those who are qualified for admission. So that a selection of as many as can be received must be made. So long as the college is able to do this, a body of students of high character is assured. The appearance of the fifty young ladies who graduated last Tuesday sustains this opinion. They were mature, thoughtful, earnest, with a look of happiness and health which made it clear that the abundant work had impaired neither the cheerfulness nor the physical strength of the students. The body must have been regarded as well as the mind. This would not seem difficult with the ample grounds of the college, and the broad Waban water with its fleet of boats, and many inducements to pleasant exercise. There have been 487 students connected with the college during the past year. These have come from all parts of the country, and some from other countries. At their graduation the students are widely scattered abroad. Many become teachers. Some go to other lands as teachers. The entire spirit of the institution fosters, sometimes creates, the desire to be of service in the world. "Not to be ministered unto but to minister," is the characteristic thought which pervades the college. It was the bequest of the founder; it is the inspiration of the college. One feels hopeful for the future, sure that the world is not to lack devoted lives, confident of the results of this Christian training, as he walks these college halls and looks into the faces which adorn them. The religious instruction is generous; but nothing is sacrificed to this. The customary branches of a liberal culture are steadfastly pursued. Specialists examine the work only to express their admiration of its thoroughness. The testimony on this vital point is abundant and conclusive. There seems to be no reason why the highest hopes of the founder of Wellesley College should not be realized. He gave the ripest years of his life to the college; and not for fame but for usefulness. His name and his portrait are not seen, but his persistent purpose abides and carries forward his work. The institution seems complete as the visitor walks about its palaces, but it is too vigorous to be complete. It deserves too much to be satisfied even with what it has. The years must bring more. It is now too young to have the support of a large and influential body of alumnæ, but it is gaining these year by year, and in them is gaining strength. In its graduates is the strength of any college.

There has come into our hands the annual report of the Students' Aid Society of Wellesley College, whose principal object is to assist deserving young women in their course of study. It is under the direction of ladies well known for their discretion and liberality. They are aiding a considerable number of students and wish to help many more who are most deserving. It is a ready and efficient method of doing good. There are few ways of usefulness more direct than this which invests money in girls, and in those who give promise of an ample return in the highest usefulness.

We have said little of the recent commencement. It was an occasion of rare interest; but no public day can be of so much account as the times of regular work, and the days of service which follow. It is the college, not its days, which claims our heartiest admiration. Yet this was a goodly day. The attendance was larger than ever before. The address was by George S. Morris, Ph.D., and was an able philosophical discussion of Life, and of the relations of Life to the college and the world; to the present and all times. Brief remarks were made by the President of the Trustees, President Porter of Yale College. The degrees were conferred by the President of the College. After these impressive and interesting exercises, the guests strolled through the spacious central building, and over the grounds, and many of them enjoyed a boat-ride on the lake. The universal pleasure which was apparent was the witness that the day would long be remembered. And to remember Wellesley College is to be grateful and hopeful.

OTHER COLLEGES.

The baccalaureate sermon at Dartmouth was preached on Sunday, June 24, by President Bartlett, whose theme was "The Duty, Value, and Power of a Positive Faith."

Monday was class day, the exercises of which consisted of various addresses, an oration, a poem, a history and a prophecy. The anniversary of the Chandler Scientific Department occurred on Tuesday night, June 26.

Bishop Miles of New Hampshire delivered the baccalaureate sermon before the graduating class of Trinity College, Hartford, on Sunday evening at Christ Church; his text was "Watch ye; stand fast in the faith; quit you like men; be strong."

Tuesday was class day; the exercises of which drew a large audience to the campus. The usual addresses, orations and poems were given, and the presentation speeches which accompanied a gift of some appropriate memento to each member of the class were specially enjoyable.

INQUIRING FRIENDS.

[Any subscriber sending an inquiry on any subject to The Christian Union, accompanied with a postage stamp, will receive a reply either through the columns of the paper or by personal letter. The answer will be given as promptly as practicable.]

During the last two or three weeks the Inquiring Friends' column has been crowded out by pressure of other matter, and a number of inquiries have accumulated. Such as were accompanied with postage stamps have been privately answered; some others not so accompanied have been necessarily left unanswered. Our inquiring friends are again reminded that in order to insure an answer their letter must be accompanied with full name and address, and with postage stamp for reply.

What is your judgment of the outlook at the present time for the success of women as practitioners of medicine?

What are the greatest difficulties in the way of success? Are they likely to be more successful in some specialty—diseases of women and children for instance—than in general practice? Can you give me the name of any women who rank number one in the profession, or refer me to any physicians who will be authority on these points? I wish to obtain all the information possible and shall be grateful for your opinion, and if you can put me in the way to ascertain all I wish to know.

For personal reasons I desire an answer as soon as convenient.

A. A. A.

JANESVILLE, Wisconsin.

In our judgment, the profession of medicine offers to women one of the widest and most desirable fields of labor. There are many reasons why certain branches of the profession should pass exclusively into the hands of thoroughly educated women physicians, and nearly the whole field is open before them. With energy, thorough training, and perseverance, success seems certain. The time for accumulating larger fortunes rapidly, especially in the East, where so many women are pressing to the front in the profession, has passed; but in the West the largest opportunities await those who are ready to grasp them. The greatest difficulties in the way of success are the length of time required to gain a thorough training for the work, without which no one should enter so high and responsible a position, and the means necessary for support during the first two years after graduation. In regard to a general or special practice, it will be with women as with men, largely a matter of personal taste. Women have been successful both as general practitioners and specialists. Dr. Mary Putnam Jacobi, Professor of Materia Medica, Women's Medical College, New York Infirmary, and Dr. Clemence S. Lozier, dean of the New York Medical College for Women, are notable illustrations of the success possible to be obtained by women in the profession of medicine, and they would be willing doubtless to furnish you with full information in regard to the whole subject.

Will you please inform an old subscriber where can be found the best description of the Hanging Gardens of Babylon.

Our knowledge of the topography and appearance of Babylon is derived chiefly from the works of Herodotus and Ctesias, with some other additional details from Quintus Curtius and Pliny. Any good library would give you access to these authors in English translations. You will find descriptions taken from these sources in McClintock & Strong, and a very clear popular description in Jacob Abbott's "Alexander," and "Cyrus the Great," Chautauqua edition; Harper & Bros.

O. F. R.—Herod the Great was an Idumean, appointed procurator of Judea by Julius Cæsar, B. C. 47. The Herods mentioned in the New Testament were his descendants.

1. Will you inform me what writers in the first century refer to Christ.

2. Where can I consult the works? You understand, I mean those writers outside of those in the New Testament. J. D. McF.

WILLOW GROVE, Del.

The earliest references in literature to Jesus Christ and his life and works are to be found in the early ecclesiastical writers known in church history as the Apostolic Fathers, under which general title are included such as were contemporary with any of the Apostles; the chief of these are Clement of Rome, Polycarp, Ignatius, Barnabas. An account of this literature will be found in McClintock & Strong under the title of "Apostolic Fathers," and an English version of their writings is published in England and can be obtained in this country through Scribner, Welford & Co.

LICENSE. The United States grants licenses to sell liquor, either wholesale or retail, or both, to all parties who apply and pay the fee. These licenses, however, are simply a means of collecting a tax; they do not authorize the holder of the license to sell, nor do they involve any examination of his character or fitness for the business; and the United States law provides that such license shall not in any way be considered to protect its possessor from any penalties to which he may become liable under State or municipal law.

CORINTH.—Houghton, Mifflin & Co., of Boston, published Joseph Cook's lectures. For scientific account of the Mississippi valley and its tributaries, see Report on the Business and Hydraulics of the Mississippi River by Captain A. A. Humphries and H. L. Abbot; also official reports of the War Department.

Books and Authors.

A THOUGHTFUL BOOK.[1]

It would be a mistake to suppose from this title that this book is one more of the many controversies with infidelity which are made up of logic which carries the Christian proof only to minds already convinced, and of a rhetoric that obscures even the evidence thus uselessly carried. The "reference" to skepticism is strong by its quietness; destructive of error through the constructiveness of its thought in the luminous and vital sphere of truth. The author's work is keenly corrective of some venerable excrescences and distortions of doctrinal statement in the church, for which the truth of God has been held responsible. Such needless and unscriptural wisdom finds small favor in the hands of this powerful and fearless, though never fierce debater, whose method for explaining and defending Christianity seems to be to rectify and adjust some important verbal statements of it by direct appeal to the divine word—then trusting it, thus freed, as abundantly able both to explain itself to faith and to defend itself against every assault of infidelity. This method, carried out with no parade of learning, but with a sufficient knowledge in the various departments into which the debate has recently entered, developed with cogency of reasoning and a dignified candor of spirit, resting stoutly on fundamental and undeniable truths which it keeps in view for continuous appeal, but which it seldom attempts to prove, reverent of the wisdom of holy Scripture as a supernatural revelation of the absolutely natural facts, gives us a discussion unusually healthful and refreshing.

Of the nineteen essays, the first thirteen deal with some of the most difficult subjects in the opening chapters of Genesis; two others starting similarly take a wide range, and the remainder are concerned with themes prominent in present thought. Every subject is handled with vigor; but, as is unavoidable on so extensive and difficult a field, the discussion is not equally successful on all points. The book is worthy throughout of careful reading, but we are ready, after full consideration, to record the conviction that certain important facts and principles which have been widely debated, and have failed of satisfactory statement and adjustment, are here treated with an original investigation, with a clear assignment of their metes and bounds and relations, with a penetration to their essence, by which their most serious and dangerous difficulties are removed, while they are shown to be at least capable of being set in the universal harmony of truth. This important service is done not by labored and strained philosophy, which would discredit the result as like to that gained by the usual system-mongers; it is done with a movement so simple and vital that it accredits itself as carrying the key. It is not necessary to say that we affirm as true all that our author reaches by the key; we affirm that in some momentous departments he gives to thoughtful minds the key, and that some doors long stubborn will be far more managable by reason of the work which he has done. We have not space to outline his views on two or three main points which occur to us as here treated with singular power; but on one of these we call attention to the two essays—"The Temptation in the Garden of Eden," and "The Original Sin"; and on another to the striking re-adjustment of the old view as to the unformity of doctrinal presentation in the New Testament, and of the recent views as to the progress of doctrine in the successive stages of the New Testament, under a new view—in the essay on "The Lord's Teaching Paramount"—which accounts for the evident differences, traces the underlying unity, denies both the alleged uniformity and essential progress, and magnifies him who alone is the Word of God—the living Word in human flesh, the norm and center of all divine revelation. We are not sure that the views here advanced will not need to be supple-

[1] *The Wisdom of Holy Scripture: With References to Skeptical Objections.* By J. H. McIlvaine. (New York: Charles Scribner's Sons.)

mented by some other considerations; but there seems reason to claim that they must enter with more or less modifying force into any future interpretation of the philosophy of New Testament doctrine.

The essay on "Creeds and Confessions" is a magnificent plea for the liberty of allegiance to Christ as against the human systemizings and rationalizings which have formed so large a part of theology, and have stood as the fortresses of sects. With all this solemn plea for the liberty of the spirit, and for consequent unity in the church, there is involved no attempt, no desire, to loosen the hold of any evangelical truth; the whole endeavor and tendency are to secure for the great common truths of the gospel an establishment in the strength of God instead of in the traditions of men. The spiritual and evangelical tone is clear and distinct.

The first two essays in the book, and the last essay, do not impress us as equal to the others in force and thoroughness. They respectively discuss the Miracle of Creation, the Mosaic Cosmogony, and Religion and Politics, with about the average instructiveness of writings on those themes. The definition of miracle seems weakened through compromise of diverse views; the principle of interpretation of Genesis is unsatisfactory through indefiniteness; and the argument on the governmental relations of religion fails to consider some of the needful points. All this is due perhaps to the lack of space for development of the author's views. We note an exceedingly strong and candid handling of the evolution hypothesis, in which Prof. Huxley is brought to naught as being divided against himself.

The Duplex Nature of Man is brilliantly presented. The treatment of the various human philosophies of the Atonement is altogether admirable; the essentially thin and weak "governmental scheme"—that compromise which, as attributed to New England theology, has lowered the old rank of New England on the field of thought, and might almost make a stir in the quiet graveyards on grass-grown hillsides where sleep the stern and saintly thinkers of the elder day, waiting for Him to come who died not that he might save a moral government by legal expedient, but that he might save lost men by sacrificial grace—is exposed for what it is, yet without denial of its shallow truth. The theory of strict propitiation to divine justice—respectable, dignified, dusty heirloom of theologic ages—while not denied as to the truth which it has, is called to account for its lack, and for its presumption in measuring God by its lack—the living, loving God by its inhuman fiction of a lifeless law. Since these two most plausible theories of the atonement in Christ fail, no others need be adduced; the *fact* remains, and it stands in its various Scriptural statements; "it is a middle term between two incomprehensible infinities—an insoluble mystery to our finite minds."

On Sociology and Political Economy, our author shows the fallacies of Malthus and his recent followers. There is an occasional trace of fine Christian mysticism in the development, not the frame, of the thought; there is much happy presentation of natural symbolism; there is aptness in Biblical quotation; the style is strong, clear, and attractive. The work garners some of the ripened thoughts of one who in the many years of his ministry in the Presbyterian Church has sought for the truth as it is in Jesus. Being original, it will be misunderstood by some who will overlook its central principle, which nevertheless will be for many minds a welcome key to truth.

NOTABLE ESSAYS.[1]

These two volumes of essays must take rank among the most thoughtful and permanently valuable of their time. Mr. Myers is not so well known in this country as some other of the modern English essayists, but his admirable Life of Wordsworth in the English Men of Letters Series has served as an introduction to an American audience. That work is characterized by the most delicate insight and sympathy, by generous scholarship, by a very thoughtful spirit, and by a thorough mastery of the sentiment and of the tendency of modern thinking. The essay on the "Greek Oracles," in the volume of these essays devoted to classical subjects, appeared originally in "Hellenica," and attracted wide attention in England. It is one of those fine performances of a trained mind which are at once recognized as permanent additions to the literature of the world. Mr. Myers approaches all themes, whether antique or modern, with a wonderfully sensitive and open mind. He is able to enter into experiences and to describe characters as various as those of Mazzini, Hugo, Virgil, Marcus Aurelius, and Renan; he possesses very fully that power of intellectual sympathy which is characteristic of the best modern writing. He is, moreover, as his essay on Renan shows, a thinker who grasps at the things which lie deepest. He is able to separate himself in a measure from present tendencies, to rise above the debates of the hour, and to look upon civilization from something like a universal standpoint.

As a critic of literature Mr. Myers is notable for a thoroughly vital conception of the work of the literary man. He is not in any sense a professional or a conventional critic; he has regard for form, and is not without perception of its delicate and subtle uses; but he sees far more clearly the interior relations of literary works to their age and to all ages. The truths which lie back of all literary productions, and of which, at their highest, literary men are only the reporters and interpreters, Mr. Myers is able to lay hold of with a grasp of considerable power. He is free, moreover, from that devitalizing pessimism which is the bane of much of the best English writing of the day. The universe has not lost for him its central heart and governing brain; he feels the uncertainty with regard to credal and dogmatic statements, but his convictions of a divine order and a divine government are not only unshaken, but triumphant and joyful. These two volumes are to be heartily commended as containing vigorous thinking, true sentiment, and a fine impulse toward things that are high, and pure, and permanent.

[1] *Essays, Classical and Modern.* 2 vols. By F. W. H. Myers. (New York: Macmillan & Co.)

Thomas Jefferson. By John T. Morse, Jr. (Houghton, Mifflin & Co.) This volume is one of the American Statesmen Series. Mr. Morse is not a Jeffersonian Democrat; we should doubt whether he is in the true sense of the term a Democrat at all. There are two radically different theories of government; one, the aristocratic, of which Mr. Carlyle is perhaps the ablest expounder—the theory that the ideal to be attained is a government which entrusts the power in the hands of the wisest and the best; the other is the democratic, of which there are few courageous and consistent expounders—the theory that the ideal government is one in which all the people, rich and poor, wise and ignorant, good, bad, and indifferent, have an equal part, so that the actual result in law represents the average intellectual and moral condition of the people. The value of Thomas Jefferson to this country lies in the fact that he grasped this principle firmly, held it courageously, and carried it out consistently. In the evolution of time this theory has become absolutely dominant in America, and is rapidly becoming dominant in England and in France. We doubt whether Mr. Morse clearly realizes the fundamental difference between these two ideals, or indeed conceives that any intelligent man can regard that as an ideal government which does not represent exclusively the best elements in the community. He has, however, told the story of Thomas Jefferson's life with remarkable impartiality. If not an enthusiastic admirer, neither is he an enthusiastic hater; and he has succeeded in the difficult task of concealing his prejudices if he possesses them, or in the yet more difficult task of ridding himself of them altogether. He points out, but without bitterness or exultation, some curious illustrations of the occasional narrowness and demagogism of Jefferson, and justly estimates his greatest weakness in the sentence, "It is impossible to imagine Jefferson combating a popular error." He does not, we think, justly appreciate the Jeffersonian principle in saying that Jefferson anticipated that "the masses would always show wisdom and discrimination, that they would select the most able and most honest men in the country to preside over the national affairs." The true spirit of Thomas Jefferson is far better indicated by his declaration, so surprising to his biographer, "Were it left me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter." Jefferson, and every intelligent Jeffersonian democrat, regards education as the end of existence. He does not, therefore, desire to see selected "the most able and most honest men in the country to preside over the national affairs"; he desires to see the average man administering the government, that the community by its own blunders may learn wisdom. The reader who will accept this principle as a key—whether he thinks it sound or not—will be able to understand much in Thomas Jefferson's character and career which to men who believe that the object of a political constitution should be to secure the best men for the administration of the government will be either wholly enigmatical or entirely inconsistent with belief in Mr. Jefferson's moral integrity.

Successful Men of To-day. By Wilbur F. Crafts. (New York: Funk & Wagnalls.) This little book, number 90 of the Standard Library, is worth being bound and put into the library for reference. Mr. Crafts, by letters and interviews, has obtained a large mass of information from prominent and truly successful men respecting the conditions of success. The special points inquired into are such as, Where was the boyhood spent? At work or in school? What are chief elements of success? What are chief causes of failure? Mr. Crafts has a peculiar talent for gathering curious, interesting, and instructive information: and in addition to the direct answers to his questions he has collected a great mass of anecdote and information from biographical literature. He is not, perhaps, as successful in generalization as in acquisition, and his book presents a little the appearance of merely classified material, but the material is valuable. We cordially recommend this little volume to all young men; for he must have a very poor intellectual digestive apparatus who does not get more than twenty-five cents' worth of food out of this little monograph. It will be equally useful as a mine of illustration for the preacher and Sunday-school teacher. Such books are, in our judgment, better for that purpose than the dictionaries of illustration. Heavy damages could be recovered from the publishers in libel suits by the men whose portraits disfigure this volume, for these pictures certainly tend to expose many if not most of the victims to public ridicule.

Underground Russia. Revolutionary Portraits and Sketches from Life. By Stepniak, with a preface by P. Lavroff. Translated from the Italian. (New York: Charles Scribner's Sons.) The sensation which this striking book produced in Europe is not surprising. It is a record at first hand of the history and purposes of the revolutionary party in Russia That it is honest, trustworthy, and, in the main, historical, no unbiased reader can doubt. Its sentences have the ring of truth. The preliminary chapters describe briefly, but very comprehensively, the mutations through which the revolutionary party in Russia has passed, beginning with the mild Nihilism of two decades ago, represented in Tourgenieff's "Father and Sons," and ending in the terrorism which slew the late Tzar and practically made the present Tzar a prisoner during the early months of his reign. Portraits of revolutionary leaders are faithfully drawn in the remaining chapters, and no one can read the exploits and feel the spirit of these devoted men and women without recognizing that, however murderous and reprehensible the means they employ, they have great provocation and lofty purpose.

Poems. By Augustus Watters. (Newark: S. J. Hardham. This little paper-covered pamphlet contains some very melodious verse. Several of the poems included it it have already appeared in The Christian Union. Mr. Watters's verse is not notably strong or original, but it is pervaded by purity and sweetness of sentiment expressed often in lines of real felicity. Such a poem as "The Robins," for instance, many a poet of high reputation would be glad to own. The little book is upretentious and modest, and these qualities are shared by the poems which are given to the world between its covers; they are the delicate flowers of fancy rather than stalwart growths of imagination, but they have a fragrance of their own, and a freshness and beauty which gives them a right to their place in the great realm of poetry.

LITERARY NOTES.

—The Macmillans will shortly begin the publication of an elaborate edition of "Herodotus."

—"J. S. of Dale," the author of that striking story "Guerndale," is Mr. Frederick J. Stimson, a Boston lawyer and a Harvard graduate of the class of '76.

—The second volume of "Topics of the Times" (G. P. Putnam's Sons) contains a number of admirable literary essays. The series promises to be a very useful one.

—Harper Bros. have just published in their substantial Library Edition Black's "Yolande." Like all Mr. Black's stories it is pervaded by a singular freshness and sweetness of sentiment.

—Roberts Bros. have issued a new edition of Edward Everet Hale's admirable "Ten Times One is Ten." This book has been very helpful, and it cannot be circulated too extensively among boys.

—John Wiley & Sons have published Mr. Ruskin's revision of volume two of the "Modern Painters." This work contains the great critic's criticism of himself, and will be of pecial interest, therefore, to all his admirers.

—"A Bewitched Poet of Long Ago," is the opening article in "The Critic" of June 30. It is followed by a paper on "The Family Life of Carlyle and Emerson," with copious quotations from the lately-issued Emerson-Carlyle correspondence.

—"Princess Amelia," is the latest addition to the No Name Series (Roberts Bros., Boston). If it is as successful as its predecessor, "A Daughter of the Philistines," it will have a large sale. That capital novel continues to find readers among all classes.

—The latest issue of the Standard Library (Funk & Wagnalls) is the very best that has been sent out. It contains Professor Max Müller's admirable lectures on "India; What Can It Teach us?" We have no more suggestive writer than Professor Müller.

—Brentano Bros. have just issued in pamphlet form "Hints from Hesiod," a republication in modern dress of the thoughts and reflections of the old Greek poet on the life of the husbandman. It is full of ancient axioms and contains not a little real wisdom.

—Charles Scribners' Sons have made a handsome little volume of Julia Schayer's "Tiger Lily and Other Tales.' These stories, which originally appeared in the "Century,' are much above the average of magazine stories in point of interest and dramatic power.

—The Rev. Charles T. Brooks, who died at Newport June 18, was one of the early, and continued until his death to be one of the most accomplished of, American literary scholars. Although a Unitarian minister, his literary interests were numerous and his literary activity unintermittent. He translated a considerable amount of German poetry, and a notable rendering of Faust will remain as probably his most perfect work.

—Macmillan & Co. have recently published in the Clarendon Press Series a volume of "Specimens of French Literature from Villon to Hugo," selected and edited by George Saintsbury. Mr. Saintsbury, as the readers of The Christian Union know, is one of the most accomplished scholars of French literature in England, and has prepared this book as a companion to his "Short History of French Literature" published last year. The work is a comprehensive representation of the best French literature in its classic examples.

—We have received from Professor E. R. Sill of the University of California, Berkeley, Cal., a dainty little volume of poems, published evidently with a view to private circulation only. If true, this is to be regretted; for the true poetic fervor reveals itself in many of these charming poems, which are instinct with grace, pure and lofty sentiment, and a true and sympathetic love for nature in her loveliest moods. This is, we believe, Mr. Sill's second volume of poems, the first being published six or seven years ago. He is also the translator of Rau's historical romance founded on the life of Mozart, a book well known to music lovers.

SUMMER CHARITIES.

The warm weather of the past week should remind all the readers of The Christian Union of the thousands of little children in the tenements of New York who will be compelled to spend the hot, scorching days and nights in the burning streets, and close, crowded rooms. There are hundreds of women and children in New York to whom the parks are inaccessible on account of distance. They are not able to walk, and cannot spend car fare for themselves and children. Not every one can open their homes to the little ones. But remember that two dollars will send one child to the seaside for one week. St. John's Floating Hospital begins its excursions this week; one week earlier than usual on account of the intense heat. Money is needed to carry on this charity, and needed at once. The greater the amount the sooner the money is in the hands of the Treasurer the more effectively the work will be done. The Seaside Home at Bath, L. I., under the charge of the Children's Aid Society, was opened June 15. The consciousness that you have enabled the Society to entertain one child for a week will add much to your own comfort and enjoyment. The Sick Children's Mission, one of the branches of work carried on by the Children's Aid Society, is doing a good work. The object is to care for the sick children among the poor in the city by furnishing them with nourishing food, medicine and medical attendance. The food and medicine furnished on a physician's orders, and only in cases where the families are too poor to provide it themselves. The smallest sum of money will do good.

The Society has secured the lease of the plot of ground at Coney Island, and are now putting up a sanitarium and retreat for sick children. The mothers and children will be brought down to remain one week. It is hoped that $3 will pay the expenses for mother and child. Who can estimate the benefit not only to the child but to the mother by this change? The rest to mind and body will result in making a happier home when the mother returns to it, refreshed by pure air and a glimpse of sky and ocean, which gives to the most thoughtless a sense of God's boundless love.

The sea-shore cottage at Long Branch, N. J., was opened last week. This cottage is designed for the working women of New York who are unable to spend much time or money for their summer vacation. Board is $5 per week, $9 for two weeks; the longest time one person is permitted to remain.

There should be many more such cottages or homes. The health and morals of the working women of New York would be benefited were rest and change made possible for them for two weeks every year.

The Earle Guild, which did so much last season to relieve the sick in the tenement districts of the city by the distribution of ice, is prepared to continue its work during this summer. Tickets are issued by the Guild, to families in distress, for a supply which will be delivered each day free of charge. All cases are investigated before aid is given. Donations of money for this kindly charity may be forwarded to Frederick P. Earle, at Canal and Center Streets.

The Flower Missions are open, and doing their work in their usual quiet and effective way. One thing more is needed for the working people of New York; that is, a barge or steamboat to make excursions down the Bay, up the Hudson, and through the Sound after working hours, returning about ten or eleven o'clock; not free, but the fare at the lowest possible figure. Few know the physical miseries the workingman of New York must endure, working in hot, close workshops, or working exposed to the sun all day, and, at its close, return to the stifling rooms of a crowded tenement-house. What a relief it would be if he could take his wife and little ones for a short sail, where they could get a breath of fresh, cool air; where they could be together for an hour, with clean, quiet surroundings. When one sees the discomfort to which the laboring classes of large cities are compelled to submit, to endure, the wonder is that there is not more crime, more drunkenness, more degradation.

BOOKS OF THE WEEK.

[The receipt of all new publications delivered at the Editorial Rooms of this paper will be acknowledged in its earliest subsequent issue. Publishers will confer a favor by promptly advising us of any omission in this respect. Accompanying memoranda of prices are desirable in all cases.]

A. S. Barnes & Co., N. Y.

"Sixty Years in the Harvest Field. By Havilah Mowry."

Funk & Wagnalls, N. Y.

"Nature Studies." By Richard Proctor.

"India: What can She Teach Us?" By Max Müller.

Ginn, Heath & Co., Boston.

"Shakespeare's Examinations." By W. T. Thorn.

Harper & Bros., N. Y.

"Shakespeare's Sonnets." Edited by Wm. J. Rolfe. Venus and Adonis, Lucrece, and other Poems.

"Yolande." By William Black.

(Franklin Square Library.)

"Romance of a Milkmaid." By Thomas Hardy.

Macmillan & Co., N. Y.

"Life of Schiller." By Heinrich Düntzer.

J. S. Ogilvie & Co., N. Y.

"Preparation." By Mary L. Hall.

G. P. Putnam's Sons, N. Y.

"X. Y. Z." By Anna Katharine Green.

"Her Sailor Love." By Katharine S. Macquoid.

Roberts Bros., Boston.

"Princess Amélia." No Name Series.

"George Sand." By Bertha Thomas.

"Ten Times One is Ten." By Col. Frederic Ingram.

Unitarian S. S. Society, Boston.

"Religions Before Christianity." By C. C. Everett.

J. Wiley & Sons.

"Physiological Cruelty; or, Fact vs. Fancy." By Philanthros.

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No. 89. SAM HOBART. By Justin D. Fulton. 25 cts.

No. 88. CHARLOTTE BRONTE. By Laura C. Holloway .....15 cents.

No. 87. ESSAYS OF GEORGE ELIOT. Collected by Nathan Sheppard....25 cents.

(This is the first appearance of these Essays in book-form in England or America.)

No. 86.—Colin Clout's Calendar; or, A Record of a Summer. By Grant Allen. .....25 cents.

No. 85.—Highways of Literature. By David Pryde. .....15 cents.

No. 84.—Flotsam and Jetsam. By T. G. Bowles. .....25 cents.

No. 83.—Lives of Illustrious Shoemakers. By W. E. Winks. .....25 cents.

No. 82.—American Humorists. By H. R. Haweis. .....15 cents

No. 81.—Science in Short Chapters. By W. M. Williams. .....25 cents.

No. 80.—Life of Cromwell. By Paxton Hood. .....25 cents.

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For Sale.—A small "Charm" printing press, chase 2¾ x 1¾, self-inking, and one font of type, Old English, for $1.50. A. H. Graf, in care of Mrs. Wm. Graf, 118 South 7th Street, Philadelphia, Pa.

A Young Woman who writes a good, plain, business hand, wishes employment in some office, say lawyer's "copying," or will do the work at her home. Address J. Kendall, New Providence, New Jersey.

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Wanted—A few boarders in a pleasant farmhouse; high grounds, large, shady lawn, mountainous scenery. Terms for adults, $6 per week; children under ten years of age, half price. Address Box 9, Washingtonville, Orange Co., N. Y.

Wanted.—A few guests for house accommodating fifteen; one mile from landing; three hundred feet above Hudson; piazza all around; grounds ample and shady; views extensive. Milk, fruit, and vegetables a specialty. Children and servants not received. Address Rev. A. C. Roe, Cornwall-on-Hudson.

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Wanted.—Agents to solicit subscriptions in every county for the Christian Union. Address Christian Union, New York City.

A College Graduate of long and successful experience, desires to find a good location for a private school. Refers to leading colleges and well-known patrons. Address "Teacher," 55 Prospect Street, New Haven, Conn.

A Gentleman of position and culture (who has met reverses) now working, at will, on an out-of-town journal, would give services of value daily to a gentleman or lady—say as secretary, collector, or general business agent—in exchange for a room or room and board. Any locality. His knowledge of books and book-keeping is extensive, and his references first-class. Address Makay, care 712 Market Street, Philadelphia, Pa.

Wanted—To inform teachers in Seminaries: All inquiries regarding the loan collection of paintings, to be hired by the week to drawing teachers and those studying by themselves, must be addressed with stamp to Committee of Ways and Means, Ladies' Art Association, 24 West 14th Street, New York City.

Wanted—A few boarders in the beautiful village of Carmel, the Switzerland of America. Everything nice, clean, and homelike; no mosquitoes, no malaria; fresh milk, butter, and eggs. Address, Mrs. Julie Barnes, Carmel, N. Y.

MASON & HAMLIN

ARE

ORGANS CERTAINLY BEST

having been so decreed at every **Great World's Industrial Competition for Sixteen Years**; *no other American organs having been found equal at any.* Also, considering quality, **cheapest.** Style 109: 3¼ octaves, sufficient compass and power for the full parts of popular sacred and secular music in schools or families at $22. One hundred other styles at $30, $57, $66, $75, $78, $96, $105, $114 to $500 and up. *The larger styles are not merely* UNEQUALED *but wholly* UNRIVALED *by any other organs.* For cash, easy payments, or rented. New illustrated catalogue free.

THE MASON AND HAMLIN Organ and Piano Co, 154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Avenue, Chicago.

OPIUM & ALCOHOL. Dr. A. M. Mathias formerly physician at "Pennsylvania Sanitarium," receives *Opium Habitues and Dipsomaniacs* for treatment at his residence, 249 Clermont Avenue, Brooklyn, N. Y. Seclusion absolute if desired.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the Christian Union.

Financial and Insurance.

THE WEEK.

The financial crisis at Chicago, which came to a head some ten days ago, has not left the general atmosphere of the several markets clear as yet. There are apprehensions of further trouble, and the feeling that there may yet be serious failures among some of the dealers now apparently strong. The whole cause of this condition in the produce and breadstuff markets of Chicago was the attempt to corner several articles of prime necessity, and to produce a scarcity of wheat. This mistaken idea, that the crop this year, especially of wheat, is going to be a failure, induced the movement in favor of a rise among a number of heavy operators. Now, when it is coming to pass, clearly, that no such failure is going to take place, and when the storehouses throughout the West are blockaded with the accumulations of this speculation, owing to the embargo that the high price has put upon the exportation movement, the great manipulators are confronted with the extraordinary size of the balance of the old crop, which is being moved to market preparatory to the gathering of this year's yield, and have discovered that the bulk is too large a one for them to handle; the consequence of such a miscalculation is visible in a heavy decline in wheat, corn, lard, and products generally. All this is good for the country and bad for the speculators; for which latter no one has any sympathy. It will be a salutary lesson, or would be if it could teach men the evil to themselves and to the whole country which springs from such unnatural combinations; but we fear it never will. The breaking up of the speculation results in heavy losses to individuals, but it will at once stimulate the movement of all products and grains to the sea-coast, and bring about the long-delayed, but much-desired export movement. This movement has already commenced, and will be all the larger and more marked in its effect, for the artificial barriers which have so long interposed to prevent it. While the temporary effect on the financial centers is, naturally enough, an adverse one, the good effect will soon be felt in the creation of new commercial foreign bills of exchange, and the great stimulus to railway traffic, which is assured both by the movement of the balance of the old crops, and, later, in the winter movement of the crops of 1883. The exports for the past week from this port are larger than those of a year ago during the corresponding week, and we may regard it as certain that we shall have much larger figures to record, in this direction, during the months of July and August than was anticipated a few days ago.

The money market moves sluggishly; rates are very low, and funds are crowding to loan on call at two and one-half per cent. This is more marked this year than for some years previous at this season. The demand is still good for first-class and good bonds, many of which are being absorbed by investors. The stock market, while exceedingly torpid, is generally higher in prices than before the Chicago failures. The iron trade is better, and pig iron has advanced in price. The coal trade reports a brisk demand for all that it is mining, and the surplus at tide water is much smaller than a year ago. There seems to be a general drifting of all branches of business into a healthier condition, which promises an early activity in legitimate trade. We are glad to see that an agitation of the continued coinage of standard silver dollars is springing up; The detriment which a further addition to our useless store of these tokens in the U. S. Treasury, at the expense of the depletion of the gold coin reserve, is producing, is generally conceded, and we feel certain that by winter Congress will discover that the country wants no more of this trifling with the delicate machinery and science of our financial system, and will repeal the obnoxious law. The Bank Statement reflects a sound condition, notwithstanding the Government has absorbed quite a sum preparatory to payments of interest on July 1, which amounts to twelve million dollars and over. The statement is as follows:

Loans increase	$2,033,800
Specie increase	935,800
Legal tenders decrease	402,900
Deposits increase	1,183,500
Reserve increase	267,025

—which makes the total surplus reserve $9,300,000, about.

"From the worst stages of Heart Disease I consider myself cured by the use of Dr. Graves's Heart Regulator.—T. M. Towns, Tilton, N. H." Thirty years have proved the Heart Regulator a sure remedy. Sold by druggists at $1 per bottle.

OFFICE OF THE

ATLANTIC

Mutual Insurance Company

NEW YORK, January 25th, 1883.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1882.

Premiums on Marine Risks from 1st January, 1882, to 31st December, 1882		$4,412,693 58
Premiums on Policies not marked off 1st January, 1882		1,516,844 85
Total Marine Premiums		$5,929,538 43
Premiums marked off from 1st January, 1882, to 31st December, 1882,		$4,390,305 90
Losses paid during the same period	$2,013,767 35	
Returns of Premiums and Expenses	$823,304 50	

The Company has the following Assets, viz.:

United States and State of New York Stock, City, Bank and other Stocks	$8,974,558 00
Loans secured by Stocks, and otherwise	1,575,500 00
Real Estate and Claims due the Company, estimated at	531,118 15
Premium Notes & Bills Receivable	1,725,575 02
Cash in Bank	364,923 85
Amount	$13,171,675 02

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Sixth of February next.

The outstanding certificates of the issue of 1878 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Sixth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled.

A dividend of Forty per cent. is declared on the net earned premiums of the Company, for the year ending 31st December, 1882, for which certificates will be issued on and after Tuesday the First of May next.

By order of the Board.

J. H. CHAPMAN, Secretary.

TRUSTEES:

J. D. JONES, CHARLES DENNIS, W. H. H. MOORE, LEWIS CURTIS, CHAS. H. RUSSELL, JAMES LOW, DAVID LANE, GORDON W. BURNHAM, A. A. RAVEN, WM. STUGIS, BENJ. H. FIELD, JOSIAH O. LOW, WILLIAM E. DODGE, ROYAL PHELPS, THOS. F. YOUNGS, O. A. HAND, JOHN D. HEWLETT, WILLIAM H. WEBB, HORACE GRAY, EDMUND W. CORLIES, JOHN ELLIOTT, ADOLPH LEMOYNE, ROBT. B. MINTURN, CHAS. H. MARSHALL, GEORGE W. LANE, EDWIN D. MORGAN, JAS. G. DE FOREST, SAMUEL WILLETS, CHAS. D. LEVERICH, WILLIAM BRYCE, WILLIAM H. FOGG, THOS. B. CODDINGTON, HORACE K. THURBER, WILLIAM DEGROOT, JOHN L. RIKER, N. DENTON SMITH, CHAS. P. BURDETT.

JOHN D. JONES, *President.*
CHARLES DENNIS, *Vice-President.*
W. H. H. MOORE, *2d Vice-Pres't.*
A. A. RAVEN, *3rd Vice-Pres't.*

MANHATTAN

Life Ins. Co. of New York.

156 and 158 BROADWAY.

Gives the New York Non-forfeiture Law in its Policies Cash Surrender Value. Policies incontestable.

ESTABLISHED IN 1850.

SAFE—$2,112,000 Surplus by New York rule. Reliable—Over $10,600,000 SAFELY INVESTED.

HENRY STOKES, President.
J. L. HALSEY, First Vice-President.
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H. Y. WEMPLE, Secretary.
S. N. STEBBINS, Actuary.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the Christian Union.

INVESTORS

should confer with the

WESTERN FARM MORTGAGE CO.,

LAWRENCE, KANSAS.

First Mortgage Real Estate Loans paid in New York. Absolute Satisfaction GUARANTEED. For reliability, consult Third Nat. Bank, N. Y. City, or Nat. Bank, Lawrence, Kan. Security large. Interest promptly paid. Send for pamphlet with testimonials, sample forms, etc.

C. M. Perkins, Pres. | N. P. Hart, } L. H. Perkins, Sec.
F. Warne, V. Pres. | Auditor. | O. W. Gillett, Treas.

LANDS

500,000 acres on the line of the WISCONSIN CENTRAL R. R.

Address, CHARLES L. COLBY, Land Commiss'ner, MILWAUKEE, WIS.

Full particulars FREE.

IN WISCONSIN.

GOLD MEDAL, PARIS, 1878.

BAKER'S

CHOCOLATES

Baker's Premium Chocolate, the best preparation of plain chocolate for family use.—*Baker's Breakfast Cocoa*, from which the excess of oil has been removed, easily digested and admirably adapted for invalids.—*Baker's Vanilla Chocolate*, as a drink or eaten as confectionery is a delicious article; highly recommended by tourists.—*Baker's Bronia*, invaluable as a diet for children.—*German Sweet Chocolate*, a most excellent article for families.

Sold by Grocers everywhere.

W. BAKER & CO.,
Dorchester, Mass.

AYER'S

SARSAPARILLA

Cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished, or corrupted, condition of the blood: expelling the blood poisons from the system, enriching and renewing the blood, and restoring its vitalizing power.

During a long period of unparalleled usefulness, AYER'S SARSAPARILLA has proven its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier and blood-food that can be used.

Inflammatory Rheumatism Cured.

"AYER'S SARSAPARILLA has cured me of the inflammatory Rheumatism, with which I had suffered for many years. M. M. MOORE.
"Durham, Ia., March 2, 1882.

"Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking AYER'S SARSAPARILLA, and before I had used three bottles I felt as well as ever I did in my life. I have been at work now for two months, and think your SARSAPARILLA the greatest blood medicine in the world. JAMES MAYNARD."
520 West 42d St., New York, July 10, 1882.

AYER'S SARSAPARILLA cures *Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Blotches, Sores, Boils, Tumors, and Eruptions of the skin.* It cures the blood of all impurities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all druggists; Price, $1; six bottles for $5.

REV. HENRY WARD BEECHER

SAYS OF

DR. TOWNSEND'S REMEDY

FOR

Hay Fever, Asthma and Catarrh:

BROOKLYN, N. Y., Sept. 24, 1881.
"I believe it will be sure in ninety cases in a hundred."

BROOKLYN, N. Y., Oct. 17, 1882.
"I am happy to say that your remedy has served me a *second* season fully as well as the last year."

Pamphlets with Mr. Beecher's full letters and other testimonials furnished on application.

Prepared only by

DR. M. M. TOWNSEND, Frostburg, Md.

Price, 50 cents and $1.50 per bottle.

For sale by CHARLES DENNIN, First Place and Court St., Brooklyn, N. Y., and by the drug trade generally.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, &c. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

MENEELY BELL FOUNDRY

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.

Meneely & Co., West Troy, N.Y.

30 Fine White Gold Edge Cards, name on, 10c. Sample Book 25c. M. SHAW & Co., Jersey City, N.J.

THE

ADAMS & WESTLAKE

WIRE-GAUZE, NON-EXPLOSIVE

SAFEST AND BEST.

OIL STOVE.

ECONOMY AND COMFORT IN THE KITCHEN. PERFECT IN ITS WORKINGS AND ABSOLUTELY SAFE. SEND FOR CIRCULAR.

The Adams & Westlake M'f'g Co.,

CHICAGO: State St. | NEW YORK: 100 Beekman St., 7 East 14th St. | BOSTON: 45 Summer St.

THE

CHICKERING

PIANO

"IS THE BEST IN THE WORLD."

Excels all other Pianos in its various patented improvements. The new designs in CHICKERING GRANDS, assuring larger results in POWER AND PURITY, LENGTH AND SWEETNESS OF TONE, leave nothing to be desired. The CHICKERING SQUARE PIANOS, in all the usual styles, are unrivaled. The new CHICKERING UPRIGHT has the justly-celebrated PATENTED METALLIC ACTION, which forever prevents the possibility of atmospheric interference with the instrument, and adapts it for use in any climate.

For elegant new Illustrated Catalogue, just published address,

CHICKERING & SONS,

WAREROOMS:

130 Fifth Avenue, NEW YORK. | 156 Tremont St., BOSTON.

Mention this paper.

Employment for Ladies.

The Queen City Suspender Company of Cincinnati are now manufacturing and introducing their new Stocking Supporter for Ladies and Children, and their unequaled Skirt Suspenders for Ladies, and want reliable lady agents to sell them in every household. Our agents everywhere meet with ready success and make handsome salaries. Write at once for terms and secure exclusive territory. Address

Queen City Suspender Co., Cincinnati, Ohio.

Leading Physicians recommend these Supporters.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

I. P. FRINK, 551 Pearl St., N. Y.

$5 to $20 per day at home. Samples worth $5 free. Address Benson & Co., Portland, Me.

FACT AND RUMOR.

—The "New York Herald" has recovered a verdict for $19,213 against New York City, being the balance due on an advertising bill.

—One thousand employes in the Bethlehem, Pa., iron company's steel works struck for an increase of wages on Wednesday, June 27.

—The City Council of Paris has made an appropriation of 20,000 francs to be expended in sending a delegation of workingmen to Boston to attend the Foreign Exhibition.

—A dispatch from Geneva, Switzerland, says that the William Tell Chapel on Lake Lucerne, which has recently been restored by the Society of Swiss artists, has been formally handed over to the government of the Canton of Uri.

—Cable dispatches of June 25 report a frightful disaster in the town of Dervio, on the shore of Lake Como. It is stated that while a performance was in progress at a puppet theater the structure took fire and was entirely destroyed. Forty-seven persons were killed and twelve injured.

—The youngest and only surviving daughter of Thomas Bewick, the famous wood engraver, has just died at Gateshead, England, at the age of ninety-three. It is understood that she leaves a rich and valuable collection of her father's works. Her eldest sister died three years ago, aged ninety-five.

—The boat-race between the freshmen crews of Columbia and Harvard came off over the Thames course at New London, Conn., on Wednesday, June 27. Harvard won in 11.03, Columbia coming in in 11.23. One Columbia man caught a crab and brought the boat to a standstill during the race.

—There is a report that Captain Webb, the famous English swimmer, intends to undertake swimming through the Whirlpool Rapids and the dreaded maelstrom below Niagara Falls, from which no one has yet emerged alive. The folly that some men will perpetrate for the sake of notoriety is inconceivable.

—Theodore Thomas has just finished the San Francisco concerts in the grand musical tour of the country which he is now making. The total receipts of the concerts in that city were $51,000. The total expenses amounted to $38,000 and included $18,000 for salaries and $20,000 for local expenses. The guarantee fund was $25,000. The total attendance reached 30,000.

—The color question, which caused considerable comment at the Revere House, Boston, a year or more ago, has come up again in Chicago, where on Tuesday, June 26, N. H. Ensley, a Negro, professor in Howard University, Washington, a graduate of Newton Theological Seminary, and a learned Greek scholar, was ejected from a public restaurant at Chicago on account of his color.

—The celebration of Mr. Beecher's birthday, which was effected last week in Brooklyn with great success, was continued in a quieter fashion at his country residence at Peekskill on the Hudson in the evening, when the village band gave a serenade on the lawn, in front of his house. His sisters, Mrs. Stowe and Mrs. Perkins, were present, and many friends and neighbors joined them on the piazza.

—During the negotiations for the placing of the Longfellow bust in Westminster Abbey upward of five hundred letters were received by the committee from persons of note who subscribed toward the expenses of the bust. The Secretary of the committee has just presented these letters to the American committee to be kept in some public institution in New England as a testimonial of the high esteem in which the poet was held by the best minds of Great Britain.

—There is a good deal of grim humor in the concession of the Park Commissioners of this city, who have at last allowed the bicyclers to wheel their way along the smooth roads of Central Park, but only between the hours of midnight and five o'clock in the morning. Even this is better than nothing, although it casts the bicycler's lot along with that of the milkmen, ice-men, vegetable dealers, and other early birds that seek the worm in the small hours of the morning.

—The American display in the Fisheries Exhibition has excited considerable interest and favorable comment. At a recent session of the Fisheries Conference Mr. Lowell, the American Minister, said that he believed, without national vanity, that he might say that the generous grant of the United States Congress had greatly encouraged the Fisheries Exhibition. The scientific and practical character of the American department was acknowledged. The American Fisheries, he said, were a mine of wealth and a nursery for seamen, and were protected rather by the people than by law.

—After the discussion as to whether Harvard should confer an honorary degree upon Governor Butler, and the final decision of the question in the negative, public curiosity was aroused to see how his honor would accept the situation. Those who expected an unpleasant result have been agreeably disappointed. First, by his quiet acceptance of the invitation of the college to be present at commencement, and then by his bearing and his speech at the alumni dinner, which occurred on Wednesday June 27. He refrained from any unpleasant allusions, and by his discretion and enthusiasm scored a victory and compelled the admiration of all.

—The following is an account of a remarkable discovery in Paraguay, and appeared in the New York "Herald" June 23, under date of Rio Janeiro, May 26: "The existence of a tribe of Indians in Paraguay with tails is asserted, apparently on good authority. An Argentine domiciled in the Argentine missions has a yerba establishment in the Paraguayan missions in a district called Trcuru-Tuyu. While collecting the yerba in the yerba woods one day his mules were attacked by some Guayacuyes Indians, who fled after killing several mules. The muleteers pursued, firing on the Indians, one of whom, a boy of seven or eight years, was wounded and captured. This boy was brought to Posadas, the Argentine residence of Don Francisco Goicochoa, the Argentine referred to, and excited much wonder, and some Germans photographed him, he having a tail six to eight inches long. The boy is very ugly, but his body is not covered with hair. A brother, in possession of Colonel Rudecindo Roca, has also a tail, and it is said that all the tribe are similary adorned. This tale of a tail is vouched for by Dr. Luis Pizzarello, an Italian."

Publisher's Department.

New York, July 5, 1883.

RED TAPE-ISM.

HOW UNCLE SAM SUBSCRIBES FOR THE CHRISTIAN UNION.

System is a characteristic of the best business method; *red-tapeism* of the worst. We have discovered this to be true in our work of publishing The Christian Union; after much tribulation and many hard trials we hit upon the "*long-book plan.*" It's the best. If any of our subscribers, who are interested in good business methods in their offices or stores will call on us, we shall take great pleasure in showing our "long book." It has cut and is cutting us free from red-tape and gives us *system* in its place.

We are led to say this by the fearful example of red-tape that Uncle Sam has been furnishing us. Uncle Sam has built up a tremendous business from almost nothing in a comparatively few years—a hundred or so. It is greatly to his credit; he is probably the most remarkably successful business man in these United States, having thousands of branch stores and offices all over the country. He does a large and increasing foreign business also. But he is fearfully addicted to red-tape, and we make bold to say that his business would run more smoothly in every way; his expenses would be lighter, his receipts larger, his employees would do more and better work, and make less trouble, if he put the "long book" in place of red-tape.

For instance, Uncle Sam recently wanted to subscribe for The Christian Union for one of his army reading-rooms; this is the operation he went through:

First one of his clerks, a "Lieutenant-Colonel and Deputy Quartermaster-General (Depôt Quartermaster)," a title which corresponds in this case to the civilian term "secretary," wrote an official letter asking the subscription price. Having been informed on this point, the L.-C. and D. Q.-M.-G. (D. Q.), forwarded two documents, which proved after searching examination to be receipts in duplicate. According to Uncle Sam's method of business, these had to be signed in duplicate with the personal signature of the treasurer of this Company and sent to the L.-C. and D. Q.-M. G. (D. Q.) afore-described before the amount could be drawn from his bank account at the U. S. Treasury. We broke our rule and gave the duplicate receipts before they were due, and in reply obtained the following communication:

Depot Quartermaster's Office,
Houston Street, cor. Greene,
New York City, June 27, 1883.

To The N. Y. & Brooklyn Publishing Co.,
No. 20 Lafayette Place, N. Y.

Gentlemen: Your receipted account for subscription, amounting to $3.00, has been received.

It is payable from the appropriations for the fiscal year commencing July 1, 1883, and which are not available until then.

It will be paid as soon after that date as funds can be placed to my credit by the Treasury Department, which will no doubt be early in the month.

Very respectfully,
Your obedient servant,
Henry Hodges,
Lieut.-Colonel and Deputy Q. M. General,
Depôt Quartermaster.

Having reached this stage in the proceedings, we await with interest further developments. Uncle Sam's credit is good, and we are glad to have an open account with him on our books.

It is thus that he transacts his daily business affairs. A plain, ordinary, every-day business man would have put a $3 check with his address in an envelope and mailed to us; that would have accomplished his purpose. But Uncle Sam has too big a business head to do it in so simple a way as that. It takes him four weeks with the assistance of a *Lieutenant-Colonel and Deputy Quartermaster-General (Depôt Quartermaster)*, and three official documents, to subscribe for a $3 00 newspaper.

We will match our "*long-book*" method against his red-tape system six days every week for fifty-two weeks and submit the comparative results to a committee of Christian Union readers—business men. It would take a good deal of money to buy our chances for the first prize in such a case at what we value it.

Try the two methods in your own business and see how you think they compare.

P. S. If anybody wants further illustration of Uncle Sam's red-tape our cashier can furnish it.

YOUR LABEL DATE.

You will notice that your copy of The Union is addressed by a little yellow label that reads something like this:

John Smith 28Jn83

This means that John Smith's subscription is paid to June 28, 1883.

Just take a brief look at the wrapper of your Union next week, and remind yourself of the date when your subscription is due.

We are sending out a large number of subscription bills this week, and we are hoping for prompt and large returns.

FRINK'S REFLECTORS.

The time has long gone by when halls and public buildings had to be insufficiently lighted with a few scattered gas burners or oil lamps; and the powerful reflectors that now throw their light upon audiences that are gathered in our large buildings tell luminously of the progress of the age, and the inventive genius of Mr. J. P. Frink, by whom they are chiefly made. The forms of this reflector are so familiar that it is not necessary to describe them, as there is hardly a hall or a church in the country of any pretentions where they may not be found, and we presume it is safe to say there is not one where they have not answered perfectly all that is claimed for them. The heat of the lamps or gas draws up the foul air, which passes through an opening in the reflector thus keeping the atmosphere free from noxious odors and substances: whilst the reflection obtained from it is superior to any other form of lamp or burner in use. It is stated by those who use it that the economy of the arrangement is remarkable. Mr. Frink is also the patentee of the daylight reflectors which are needed to throw light into dark offices and counting-rooms without the use of gas or other artificial light which in cities where economy of space is an object, are too frequent. In such this invention is found to be invaluable.

We notice that one of our leading photographers of Brooklyn is offering special inducements to his patrons and others to be photographed during the dull summer months.

A bulletin at his door announces the fact that his $6.00 Imperials are reduced to $3.00 per dozen for the season. Mr. Duryea's well-earned reputation for fine photographic work needs no comment, and thousands will doubtless take advantage of this very liberal though temporary reduction.

HORSFORD'S ACID PHOSPHATE
IN SEASICKNESS.

S. S. Parker, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were seasick, and it gave immediate relief."

Ayer's Ague Cure is warranted to cure all malarial disorders, when the directions are faithfully followed.

For a family medicine Ayer's Sugar Coated Pills are unrivaled. They root out disease, as if by magic.

THE GREAT SUCCESS
achieved by CASWELL, MASSEY & CO'S EMULSION of COD-LIVER OIL, with PEPSIN and QUININE, has induced many imitations. Get the original. 1121 Broadway and 578 5th Avenue.

IT IS A FACT
THAT THOUSANDS OF OUR BUSINESS MEN GO TO THEIR OFFICES IN THE MORNING AFTER AN UNEASY NIGHT, OR A LATE DINNER, FEELING DULL AND ALL OUT OF SORTS. THIS IS ENTIRELY UNNECESSARY, FOR A SINGLE DOSE OF THAT SPARKLING FOAMING SPECIFIC, TARRANT'S SELZER APERIENT, TAKEN BEFORE BREAKFAST, WILL IMMEDIATELY DISPEL ALL FEELINGS OF HEAVINESS, REMOVE GENTLY BUT SURELY THE CAUSE, AND QUICKEN INTO HEALTHY ACTION EVERY FIBRE OF THE SYSTEM. FOR SALE BY ALL DRUGGISTS.

For Sale, Eighty acres, five and a half miles south of Lenox, Taylor County, Iowa. All fenced. Nice house of two rooms, corn-crib, stable, grove of young trees, fifty apples, cherries, peaches, raspberries, blackberries, currants, gooseberries. Two miles from church, three quarters from school house. Excellent neighborhood, good water. Will take $30 per acre. For information, apply to Miss A. M. Gates, Blondinsville, McDonough County, Ill.

The new Wellesley School at Philadelphia

ESTABLISHED last year in the large mansion 2027 CHESTNUT STREET, has met with such success as to require an additional building.

The spirit of Wellesley College governs the management.

Pupils are fitted for any college.

Applications for Boarding and Day scholars may be made to either of the undersigned, who will furnish circulars of terms, etc.

Term begins September 19.

ELIZABETH B. ROOT, Principal,
2027 Chestnut St.
Rev. J. RUSSELL MILLER, D.D.
JOHN WANAMAKER,
of the Board of Advisers.

MY FRIEND,

Do not fail to take with you when traveling a bottle of
DR. SETH
ARNOLD'S BALSAM.
IT IS THE
BEST and SUREST REMEDY for all Bowel Complaints.
Always Keep It
In Your House

$72 A WEEK, $12 a day at home easily made. Costly Outfit free. Address True & Co., Augusta, Me.

$66 a week in your own town. Terms and $5 outfit free. Address H. Hallett & Co., Portland, Me.

WIT AND WISDOM.[1]

"But Yet a Woman" is more than a novel; it is a treasure-chest of wit and wisdom, containing more striking apothegms than any novel of several seasons past. Some of these diamonds we transfer to our columns, where they shine to almost as great advantage as in their original setting.

"A tired heart is a poor ally."

"Over matters on which women prattle innocently together like children, men philosophize in the third person. Open the inner doors of your heart and experience and your friend grows silent; but sink your personality in abstractions and he will discover your need, and cheer without wounding. In our strong need of each other we open the heart wider to women and cry 'Give!' for we know her tenderest of nurses, if not wisest of physicians. But to our friend with whom we sit before the fire over our pipes, we put on our best robes, though we be beggars and ask alms for humanity. Playing this little farce together, which we both so well understand, how many hurts are soothed without once being named."

"So true is it that the human heart craves that tyrannous love, which is selfish and imperious even, which in giving all takes everything, and is like an exarch's sword, with pain and pleasure for its two edges."

"If it be true that the world we see reflects itself upon the face, it is also certain that there are some faces over which it seems to have little power. Furrow and sadden them as it will, a native light shines from the eye, which shadows and wrinkles serve only to intensify. Strangely, too, it is oftenest the simplest, one might almost say the softest nature, which refuses the world's seal and wears its own to the end."

"In this world, which is ever slipping from under our feet, it is the prerogative of friendship to grow old with one's friend."

"Youth is the season of friendships, when we are prodigal with our affections, and thus it happens that of all those bonds, so thoughtlessly formed, some endure. It is an instinct of the heart which provides a store for the winter."

"It is not so difficult to know one's self as to confess to the knowledge."

"Women make friends like princes, by gaining thrones and dispensing favors. Only, more generous than princes, finally they surrender thrones also."

"A friend must need sympathy as well as be capable of giving it, else we never have the pleasure of giving, which is the golden side of the shield of gifts."

"Poverty and exile had reduced her life to a cipher; when Stephanie came, God wrote a figure before it and gave it value."

"A grief, a disappointment, a success, is a new lens to the eye, changing the entire aspect of nature."

"Wounded pride is like a general who sacks the city he cannot keep."

"Men of strong will and firm purpose make sudden changes, which are thoroughly in keeping with their character. Inflexible as they are, for this very reason when they yield it is like a brittle bar, which snaps but does not bend. They give none of the external signs of resistance, all their tension is within."

"Words are nothing, save as we dwell in them. The same sentence may be a sword of flame or of steel, as we ourselves are cold or hot, or if indifferent, as we often are in going through the sham fights and parades of society, a stage weapon, with neither edge, point, nor weight."

"Time, it is true, covers over our pains and our sorrows; experience overlies them in layers, but they are there, even when forgotten; and we drag them after us as weights, or carry them as scars, no matter how easily Time may bribe Memory."

"Some of his most common-place sentences were so many half-hidden channels, such as the brooks make under the grass of the meadows, into which overflowed the currents of his sympathy and kindliness."

"Natures, like melodies, have their key-note, and through one's moods, however varied, runs a central fiber of character like the string of a necklace of many-colored beads.

[1] Houghton, Mifflin & Co., Boston, Mass.

"Ideal friendships are for ideal people. As we are, pride and self-respect forbid our tearing away all the veils of the soul, that friends, such as they are, may know us completely, and when we complain that there are none we are lamenting our own unfitness, and in recognizing that clearly we ought to find reserve a virtue. Too much friendship is dangerous, even fatal."

"Two things in life are absolutely certain—death and sorrow; and these two, about which there is nothing contingent, alone possess the power to surprise us. All that is problematical we are ready for, and accept without lifting our eyebrows; but this figure of sorrow, whose shadow falls athwart our path a few days' journey ahead, and death, who waits at its end, without clamor, since he is sure of us, to these we say, 'It cannot be! It is impossible!' We count upon the uncertain, the inevitable surprises us."

"Besides the inheritance of suffering transmitted from age to age, there is another—the capacity to suffer."

"If, like the Sisters of St. Luc, you believe this life was given us to abjure, you are right. Forget it, abjure it, shut your eyes to all it holds, and fix them only upon the world to come. But if, on the contrary, it be given us not to renounce, but to conquer." . . . Seclusion "is not conquest, it is crucifixion. Strong character, like strong muscle, comes from activity, from warfare, not from retreat."

"Goodness and virtue! I cannot value nor comprehend them if they cost nothing. Costing nothing they disappear altogether. Without the struggle and temptation of Gethsemane Calvary itself would have no meaning."

"After evil came into the world work was given as an antidote, not a punishment."

"There are times when we seem to have more need of ourselves than of God; when life is too real and too short for the measuring rod of eternity; when the soul scorns a far-away retribution equally with revenge; and will not even own that justice, having permitted injustice, can restore equilibrium by rebalancing her scales. What coin is there in the mint that will pay back the debt of a great wrong! . . . Sorrow is often misquoted. It is only one step in a long journey, one stage in a long growth. It is the furnace from which the steel emerges hard; another process softens it. Many a brave soul finds itself first, God afterwards."

"Those prayers of hers ran over her lips continuously, like the water over a dam, and like it, also, set in motion all the machinery of life, which thus became itself a prayer."

"Love, trust, veneration are not made for buying and selling. The man who seeks for one worthy of them is the man who is deceived. They are the wealth of his own nature, and he must give them freely without afterthought. And this gift increases the world's stock; it enriches the poorest heart. It is such offerings, from the depth of our own nature, which, received by us from heaven and given again to the world, increase its capital."

HOW THEY PLAY THE PIANO IN NEW ORLEANS.

"I was loafing aronnd the streets last night," said Jim Nelson, one of the oldest locomotive engineers running into New Orleans, "and as I had nothing to do I stepped into a concert and heard a slick-looking Frenchman play a piano in a way that made me feel all over in spots. As soon as he sat down on the stool I knew by the way he handled himself that he understood the machine he was running. He tapped the keys away up one end, just as if they were gauges and he wanted to see if he had water enough. Then he looked up, as if he wanted to know how much steam he was carrying, and the next moment he pulled open the throttle and sailed out on the main line, as if he was a half an hour late.

"You could hear her thunder over culverts and bridges, and getting faster and faster, until the fellow rocked about in his seat like a cradle. Somehow I thought it was old '86' pulling a passenger train and getting out of the way of a 'special.' The fellow worked his keys on the middle division like lightning, and then he flew along the north end of the line until the drivers went around like a buzz saw and I got excited. About the time I was fixing to tell him to cut her off a little, he kicked the dampers under the machine wide open, pulled the throttle away back in the tender, and, Jerusalem jumpers! how he did run! I couldn't stand it any longer, and yelled to him that she was 'pounding' on the left side, and if he wasn't careful he'd drop his ash-pan.

"But he didn't hear me. No one heard me. Everything was flying and whizzing. Telegraph poles on the side of the track looked like a row of cornstalks, the trees appeared to be a mud bank, and all the time the exhaust of the old machine sounded like the hum of a bumble bee, I tried to yell out, but my tongue wouldn't move. He went around the curves like a bullet, slipped an eccentric, blew out his soft plug, went down grades fifty feet to the mile, and not a confounded brake set. She went by the meeting point at a mile and a half a minute, and calling for more steam. My hair stood up like a cat's tail, because I knew the game was up.

"Sure enough, dead ahead of us was the headlight of the 'special.' In a daze I heard the crash as they struck, and I saw cars shivered into atoms, people mashed, and mangled, and bleeding, and gasping for water. I heard another crash as the French professor struck the deep keys away down on the lower end of the southern division, and then I came to my senses. There he was at a dead standstill, with the door of the fire box of the machine open, wiping the perspiration off his face, and bowing at the people before him. If I live to be a thousand years old I'll never forget the ride that Frenchman gave me on a piano."—[Times Democrat.

"MR. DICK" SETS ALL RIGHT.

The "Deseret News" thinks that The Christian Union in its recent answer to an Inquiring Friend respecting "baptism for the dead" did not throw much light upon it, and proceeds to illuminate the subject with the following very clear and explicit interpretation of what has usually been regarded by Gentile scholars as a somewhat obscure reference to a not very well understood custom:

"In fulfillment of the prophecy of Malachi of old, Elijah the prophet appeared to Joseph Smith the Prophet, in the Kirtland Temple, bearing the keys of the turning of "the hearts of the fathers to the children and the hearts of the children to the fathers," which include the baptism for the dead. The great Prophet of the nineteenth century thus learned the true nature of the doctrine and ordinance, its place and mode of administration, the benefits to be derived by the departed from the ministrations of their living relatives in the Church of Christ, and many things of eternal moment in regard to the redemption of the dead, which we have not space to mention.

"It is on this account that temples have been reared in these mountain valleys, in which the living may officiate for the dead in those ordinances which belong to the flesh and cannot be observed in the spirit world, and are yet essential parts of the plan of salvation. The matter is not left to conjecture, nor contingent upon learned or unlearned opinion. It is definite and sure as the rock of eternal ages and the works of the saints in the holy places prepared, as saviors upon Mount Zion, reach within the vail, connect the living with the dead, that the fathers who without us cannot be made perfect may gain the benefits of the gospel, be judged according to men in the flesh and live according to God in the Spirit. It is one of the most glorious doctrines ever revealed to men, and opens up the plan of human redemption with such a flood of joyful effulgence as to fill the heart with thanksgiving and everlasting praise."

And yet, notwithstanding "this flood of joyful effulgence," such is the darkness of our Gentile mind that we really don't think we understand what "baptism for the dead" means any better than we did before.

LATIN AND GREEK MUST GO.

Charles Francis Adams's recent address at Harvard, to which reference is made in another column, has created a good deal of discussion. For the benefit and pleasure of those who believe in a universal, classical eduation, we give the following rather bright rhyme, for which the New York "Sun" is responsible. It is notorious that the "Sun's" editorial rooms are furnished very largely with Harvard graduates—all doubtless good classical scholars—which accounts for its defense of the famous dead, against Mr. Adams's telling accusations. The present writer doubts whether these young editors get any more practical benefit from their Greek and Latin than Mr. Adams does from his.

Charles Francis Adams, Junior, girds at Greek,
And scowls and storms at Latin's pale futility,
And vows that colleges henceforth must seek
Studies more modern, tongues of more utility.
He carries out his argument with too much vigor rather,
Showing how Greek and Latin injured his own father.

Ovid is dull, and Horace somewhat slow.
Hang Latin anyway; there's nothing in it he
Thinks worth the reading. All of it must go, '
Adams sets down his foot on all Latinity.
No more shall yawning schoolboys loll and labor dully
O'er mild Lucretius or o'er smirking Tully.

In youngster's heads no more shall Greek be rammed—
That language ancient, useless and insipid is;
Homer and Æschylus must be burned and damned;
Sad stuff is Sophocles and worse Euripides;
Plato's a crank, Thucydides a bore is,
And Pop Herodotus tells Ochiltreean stories.

Down with the Greeks and Latins! Hip, hooray!
The time has come that college dons must toss over
What part of learning's cargo doesn't pay—
Sink each old pagan poet and philosopher;
With thrifty hand young Adams cuffs and collars
All knowledge which cannot be changed to dollars.

Leave such poor knowledge to the quest of fools
Who needs must live in, as they study, Attic;
all
The youth that fain would master railroad pools
Must have a training modern, mathematical;
Stick to what pays; Americans must hurry;
Let who wants scholarship read the guides of Murray.

Down with the classic idols! Crash and smash
The gods whose worship brings not bread and butter;
Up with the gods whose shrines are filled with cash.
Latin and Greek must go, though fogies still may sputter.
Latin and Greek must go; Adams dares to spurn 'em,
Because, as he admits, he hadn't brains to learn 'em.

HANNIBAL HAMLIN'S EAR-LAPS.

As editors we sometimes, yes frequently, have suffered conversational afflictions which have prepared us to read with especial delight of the skillful and efficacious remedy for such complaints, for which the "Boston Herald" gives the credit to the old-fashioned Maine statesman, in the following paragraph:

"A gentleman who has recently been visiting at Bangor, Me., tells the following anecdote about Hannibal Hamlin: 'You can see Mr. Hamlin almost any day in Bangor,' said he. 'He wears the same style of old hat and blue coat and brass buttons that he did twenty-five years ago. He is very fond of the young boys, and goes a-fishing with them all the ardor of a twelve-year-old. Mr. Hamlin usually spends some part of the evening at one of the stores, where a crowd of his old cronies come to hear him talk. Among them is an old fellow named S——, who is immensely wealthy, but very long-winded, and as a rule his stories do not pan out very well. Some time ago he came in and commenced one of his yarns, and after he had been talking about fifteen or twenty minutes, and there did not seem to be any point in sight, Hamlin, with a perfectly sober face, reached down into his pocket and drew out a pair of ear-laps, which he put on, and a cork stopper, which he gave to S——. The story-teller made a dash for the door amid screams of laughter from the crowd."

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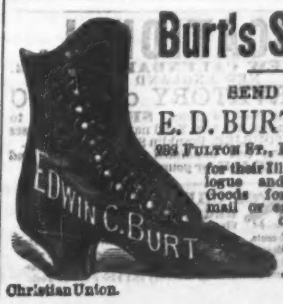

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